
THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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No. 1

Why the Southern Baptist Convention Was Formed

William W. Barnes

In 1845 the Baptists of the southern states withdrew from cooperating with the Baptists of the northern states. Why was so great a step taken—one fraught with consequences so important?

Great events in human experience, whether in the secular or in the religious realm, do not just happen. Nor do they just happen overnight. There are underlying causes, and these causes have been moving and gaining momentum, have been shifting direction or emphasis, according to concurrent circumstances. The formation of the Southern Baptist Convention is not an exception to this general rule. The **occasion** was the clash over the increasingly sensitive question in American life, a question soon to lead to war and thereafter to pass out of immediate consideration. Slavery was no more the **fundamental** cause of this separation than it was the **fundamental** cause of the secession of the southern states in 1860-65.

There were two causes for the separation among Baptists in 1845. One grew out of differences in ecclesiology, the other arose in the realm of home missions. American Baptists from the colonial period have held to two distinct views of ecclesiology, that may be rather loosely and somewhat inaccurately expressed in the terms local church and general church ideas. The two views may not be clearly differentiated geographically, but, speaking in general terms

and not accurately, the local church view was emphasized north of Philadelphia, while the general church view predominated south of Philadelphia. The secular political ideas had some influence in this direction. The New England town-meeting emphasized local democracy. Westward emigration carried these ideas across New York state and farther west. Southward, especially south of the Potomac and in the deep south, there was in process of development a semi-feudal civilization. The New Hampshire Confession (1833), reflecting the local democracy, defined "a visible Church of Christ" (Art. XIII) and ignored the general church conception altogether. The Freewill Baptists issued their Confession about the same time (Dover, New Hampshire, 1834). This, too, emphasizes the local church view (Art. XIII; Art. XV in ninth edition), with a squint toward the general idea. The Calvinistic and the Arminian Baptists in New England agreed in their emphasis in ecclesiology. Likewise did the Calvinistic and the Arminian Baptists in the south agree, except in the opposite direction. Each group differed, however, from their New England confreres in the emphases.

The Calvinistic Baptists of the south adopted the Assembly or Second London Confession (known in America as the Philadelphia). Article XXVI says: "The Catholick or universal Church, which...may be called invisible, consists of the whole number of the Elect that have been, are, or shall be gathered into one, under Christ the head thereof...All persons throughout the world, professing the faith of the Gospel, and obedience unto God by Christ, according unto it...are and may be called visible Saints; and of such ought all particular Congregations to be constituted." The Arminian Baptists of England put forth their Orthodox Creed in 1678. Article XXX says: "We believe the visible church of Christ on earth, is made up of several distinct congregations, which make up that one catholick church, or mystical body of Christ." These were the two groups that appeared in the south. Under the influence of missionaries of the Philadelphia Association

the Arminian Baptists were brought to the Calvinistic position in theology. The ecclesiology of the two groups easily coalesced. The Particular Baptists emphasized the universal spiritual church. The General Baptists of England formed a General Assembly, which was a true denominational body, giving outward form and activity to the universal church. It was this body to which appeal was made for missionaries and books by "our Brethren of the Baptist Perswation and of the Generall Faith who haue their abroad in Caralina," in 1702.

There was a third influence in the development of a centralized ecclesiology in the south. Shubael Stearnes and Daniel Marshall, converts from New England Congregationalism during the Great Awakening, began the Separate Baptist movement in the south which laid the foundation for Baptist progress. These two great leaders never gave up all of their inheritance from New England semi-Presbyterianism. The associations under their influence baptized candidates, ordained ministers and observed the Lord's Supper.

The first call for a national Baptist body seems to have gone out of Philadelphia. Dr. Samuel Jones, moderator of the Philadelphia Association, wrote to James Manning September 8, 1767, on the occasion of the formation of the Warren Association:

"For, as particular members are collected together and united in one body, which we call a particular Church, to answer those ends and purposes which could not be accomplished by any single member, so a collection and union of churches into one associational body may easily be conceived capable of answering those still greater purposes which any particular Church could not be equal to. And, by the same reason, a union of associations will still increase the body in weight and strength, and make good that a threefold cord is not easily broken." Attention is called to Dr. Jones' conception of a national Baptist body—"a union of associations." Morgan Edwards of Philadelphia next brings forward a plan for a national union. In 1770 he

wrote: "But what I deem the chief advantage of this Association (Philadelphia) is, that it introduces into the visible church what are called joints and bonds whereby the whole body is knit together and compacted for increase by that which every part supplieth. And therefore it is that I am so anxious to render the same combination of Baptist Churches universal upon this Continent." He therefore "proposed a plan for uniting all the Baptists on the Continent in one body politic, by having the Association of Philadelphia (the centre) incorporated by charter, and by taking one delegate out of each Association into the corporation."

The next move toward a national body came out of the Warren Association, a daughter of the Philadelphia and the only association of New England that favored a national Baptistism or a Baptist nationalism. In 1775 "a motion being made and seconded, it was agreed that our agent and committee be desired to draw up a letter to all the Baptist societies on this continent, stating the true nature and importance of religious liberty, and signifying that we think a general meeting of delegates from our societies (that is, churches—W. W. B.) in every colony is very expedient as soon as may be, to consult upon the best means and methods of obtaining deliverance from various encroachments that have been made upon that liberty, and to promote the general welfare of our churches and of all God's people throughout the land; and to desire that our friends in each colony would communicate their sentiments concerning the design, and the time and place of meeting, with all convenient speed." Accordingly, a call was made for a "continental association" to meet in Virginia October 17, 1776. But the troublous times prevented a realization of the proposal. Attention is called to the fact that this national meeting was called mainly to consider the question of religious liberty and not to form a true denominational body. In 1794 the Bethel Association of South Carolina issued a call for the associations of the southern states to form a general committee for the whole south.

The Philadelphia Association again came forward in 1802 with a call for a national meeting, looking toward the formation of a true denominational body. The Georgia Yearly Conference responded favorably to this call in 1803, as did a few other bodies.

Not only did associations and other bodies call for a national denominational body, but leading ministers were in correspondence on the subject. Dr. Stoughton of Philadelphia expressed himself in **The Baptist Magazine** (of England) before Luther Rice returned to America in 1813. Dr. Furman of Charleston was in communication with Dr. Baldwin of Boston and the Rev. Mr. Gano of New York, favoring a national body.

Thus the stage was set for Rice's return in 1813 to call American Baptists to form themselves into a compact nationalism. But the New Englanders were not thinking in terms of a denominational body covering the whole country. They formed a local society to support Judson, with such constitutional provisions that larger adjustments and relationships could later be made. The coming of Rice brought those larger results. He was employed by the Boston society to visit the churches in New England and as far southward as Philadelphia. He met with such success that the Philadelphia brethren urged him to continue to the south. It was during this southern tour that "an enlarged view of the business opened upon my contemplations." On the stagecoach between Richmond and Petersburg Rice was seized with the conception of forming American Baptists into a compact denominationalism, based upon state conventions which would be composed of associations, which would be composed of churches. The main purpose was the promotion of missions. At last the motive power had been tapped that would bring into realization the aspirations of nationalism working in the hearts of Baptists in and south of Philadelphia since 1767. But the New England leaders were not yet ready. Dr. Daniel Sharp of Boston, a leader in the General Convention and its Board from 1814 to 1846, expressed himself thus upon his retirement from

the Board in 1846: "In regard to the connection that was thus entered into for foreign missionary purposes, I have a word to say. Although it was not indeed so expressed in the Constitution, I always understood it to be, the connection of a comparatively inactive with an active partner. The former contributing funds; the latter doing the work. The former having a share of the honors, and a voice in appointing the board who should do the business:—the latter devising plans of operation, selecting stations, appointing missionaries, and then calling on the denomination to aid them by their pecuniary contributions. This was the relation. It never entered into the expectations of those who started the foreign missionary enterprise, that they should obtain missionaries from the South, but simply monies from the South to aid them in the noble object of sending the gospel to the heathen." But Rice saw a larger denominational program. "Hence it was thought desirable that the General Convention should not only patronize missions, but **other important objects relating to the Redeemer's kingdom**, embracing education and everything that tended to that general result" (*The Christian Reflector*, June 18, 1846). The leaders from Philadelphia southward favored a compact denominational organization. The eastern leaders thought in terms of a mission society, located in Boston, carrying on its own mission program, and assisted financially in its special program by liberal contributors in other parts of the country.

Thus you have the differences of views of ecclesiology that produced much of the contention that is manifested just below the surface in the General Convention from 1814 to 1826. In fact, it frequently emerged above the surface. The New England view won in 1826. Henceforth decentralization was the pattern of organization and the society method was the accepted mode of work.

When the abolition issue began to arise in the meetings of the General Convention in the late thirties, the southerners again began to urge a compact convention, composed of churches, in the hope that such a denominational organi-

zation could prevent all extraneous questions from arising. When separation came in 1845 in home and foreign missions southern leaders were thinking in terms of more centralized ecclesiology. This appears in the call for a consultative convention in Augusta by the Virginia Baptist Foreign Mission Society and in the discussions at Augusta. In the call the Virginia Society said: "3. **Several important subjects**, beside the question of organizing a Foreign Mission Society, will, we presume, come under the consideration of the Convention. We will mention some of them, that our brethren in Virginia especially may learn as far as practicable the views and wishes of the denomination. Whether it will be better to organize a separate Bible Society and Publication Society, or to continue our connection with the existing institutions, are questions which must be discussed. It is quite likely, too, that the subject of building up a common Southern Theological Institution will claim a share of attention." Dr. W. B. Johnson, President of the South Carolina Convention, was more specific. He was the successor of Dr. Furman in the leadership of South Carolina Baptists and held the same views of ecclesiology as Dr. Furman. Under Dr. Furman's leadership the South Carolina Convention had been formed as a union of associations, after the pattern proposed by Rice in 1813. If this pattern had been followed out the Southern Convention would have been formed of state conventions. Dr. Johnson called the South Carolina Convention in special session the week preceding the Augusta meeting. He proposed a new sort of convention after the views of Furman and Rice—"one Convention, embodying the whole Denomination together with separate and distinct Boards for each object of benevolent enterprise, located at different places, and all amenable to the Convention."

In the discussions at Augusta those who opposed Dr. Johnson's proposed plan did so on the very ground of his ecclesiology. To form such a compact denominational body would mean the division of the American Baptist Church and the formation of a Southern Baptist Church. The Rev.

Richard Fuller (S. C.) said that he preferred the term Society, because the Baptist Church could not in this way be divided. The Rev. J. L. Burrows (Pa.) said that he loved the Baptist Church, and he loved it now amid the difficulties which surrounded it even more than ever. The church could not be severed although they might act in different spheres and be governed by different regulations. The Rev. Mr. Tinsley (Va.) said that while this subject shall trouble and agitate the bosom of the northern part of our Church, we will keep steadily before us the object for which we were originally associated together. The Rev. John Davis (Ga.) deprecated haste in the discussion of this important question, which was more important than any that had ever before been agitated by the Baptist Church. In the end the centralized ecclesiology of the south prevailed with slight modifications. Such an organization as had been intermittently proposed from 1767 onward was formed—an organization that was truly denominational in character, based primarily on the churches, but having also something of the character proposed by Jones, Edwards, Furman, Staughton, and the writer (pseudonym Backus) on Baptist associations in **The American Baptist Magazine** for November, 1823. That is to say, a general Convention not based on state conventions only, nor on associations only, nor on churches only, but on all three. There was a concession also to the New England type of ecclesiology, held by some in the south. Societies of various sorts, and even individuals, contributors to the work of the new Convention, could be represented. By way of illustrating the difference between the two types of ecclesiology it is worth noting that, after the Southern Baptists withdrew from the General Convention, that body was completely changed in character in the direction of the New England ecclesiology. The General Convention was changed into the American Baptist Missionary Union, a foreign missionary society composed of individuals only, representing financial contributions. Churches, associations, state conventions—denominational bodies—could have no official connection with the

Union. It was in no sense a denominational body. It was a foreign missionary society. Thus, after a generation of effort to work together in missions, education, Sunday Schools and publication work, amid strife over the nature of organizations and the methods of work, northern and southern Baptists parted company—northern Baptists going further in the direction of the society method; southern Baptists going in the direction of denominationalism. Thirty years later President Francis Wayland of Brown University, a typical New Englander, as Furman and Johnson were typical southerners, wrote: "An attempt was made pretty early in the history of this organization (General Convention) to give it control over all our benevolent efforts. It was proposed to merge in it our Educational Societies, Tract Societies, Home Mission Societies and our Foreign Mission Societies, so that one central Board should have the management of all our churches, so far as their efforts to extend the Kingdom of Christ were concerned. After a protracted debate this measure was negatived by so decided a majority that the attempt was never repeated, and this danger was averted. We look back, in the present day, with astonishment that such an idea was ever entertained." (*Principles and Practices of Baptist Churches*, p. 185). President Wayland thus completely overlooks the direction of the development in the south.

The second cause that led to the formation of the Southern Baptist Convention is found in the realm of home missions. The General Convention was formed in 1814 specifically for foreign missions. Under the influence of the ecclesiology of which Richard Furman was a representative, and out of the need for evangelization in the Mississippi Valley, the constitution of the General Convention was amended in 1817 so as to authorize the Board "to appropriate a portion of their funds to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast and which mission societies, on a small scale, do not effectively reach." It may be added that another amendment provided for ministerial education.

The General Convention was moving in the direction of becoming a comprehensive denominational body. But in 1820 the pendulum began to swing the other way. In 1826 complete decentralization won. See the quotation from President Wayland above.

After the failure of the effort to change the General Convention into a true denominational body, authorized to do home mission work as well as all other sorts of activity, the friends of home missions began to make other plans. Since the New Englanders took the lead in opposing the centralized ecclesiology of the south, the main responsibility was upon them to do something for the needy west. The Massachusetts Society supported J. M. Peck in Illinois until larger plans could be evolved. In 1832, under the leadership of Jonathan Going of Worcester, Massachusetts, and J. M. Peck, the American Baptist Home Mission Society was formed, its motto being **America For Christ**. The Board was located in New York City. Its missionaries came from New England and New York state and were sent to the upper Mississippi Valley. Within three years there were complaints in the south and the southwest, and calls for a southern organization to meet the needs south of the Ohio River and in the Republic of Texas. The **Christian Index**, March 24, 1835, reviewed the report of the Society and said that little attention was given by the Society to the Mississippi Valley south of Tennessee. A correspondent in the **Baptist** (Nashville) called names and gave figures: "It appears from the last report of the Executive Committee of the American Baptist Home Mission Society that they have not a single missionary in all Kentucky, Alabama, Louisiana and Florida, and that they partially or entirely sustain one missionary in Mississippi, three in Tennessee, and three in Arkansas, making in all seven missionaries for these six states and one Territory...only one missionary...to every 428,581 souls ...while in the state of Michigan...they have sixteen missionaries...one missionary to every 4,000 souls...Why are these states (Illinois and Indiana) so liberally supplied? Are they more needy? Are they more destitute? They are

more liberally supplied because of northern contributions and because northern preachers refuse to come to the south ...It is therefore apparent that the only way to produce effort in the south must be brought about by the formation of a Southern Baptist Home Mission Society" (quoted in **Baptist Banner**, September 12, 1837). The question of a southern home mission organization was proposed in the Auxiliary Convention of Tennessee for the Western District, held in Paris in 1837. It was freely discussed and referred to the annual meeting of the State Convention at Mill Creek the same year. "The expediency of the measure was argued on the ground that the American Baptist Home Mission Society...had treated the south and the southwest with almost neglect; that the distance of our region from New York...was so great that they obtained but little information of our circumstances, and consequently did not, as was believed, feel so deep an interest in our affairs as they otherwise would; that they, being personally acquainted to no great extent with any ministers besides those residing in the north, seldom engaged the services of southern men; and northern men, with but very few exceptions, were unwilling to live amongst us...after considerable deliberation and discussion...brethren agreed to suspend action for **the present.**" (R. B. C. Howell in the **Baptist Banner and Western Pioneer**, Mar. 21, 1839).

Complaints against the American Baptist Home Mission Society continued with accumulating momentum from the several southern states until the final separation in 1845. The **Religious Herald** (quoted in the **Christian Index**, July 19, 1844) said: "Hitherto our contributions have been generally expended in the free states of the west, Michigan, Ohio, Indiana, Illinois, and the territories of Iowa and Wisconsin. A few missionaries have been sent to Missouri, a still smaller number to Arkansas and Texas. Florida and Louisiana have been overlooked—equally destitute with Iowa and Wisconsin, and where probably a greater amount of good could be effected with the same expense and labourThe American Baptist Home Mission Society have made

it (Mississippi Valley) the chief scene of their operations ...Meanwhile the south and southwestern new states, equally destitute, have been measurably overlooked.

"The emigrants to the West have been chiefly from the New England and Middle States. . . .In Florida, in Louisiana, in Arkansas is an extensive field more destitute, as far as Baptists are concerned, than anywhere in the United States. Indiana has an equal number of ministers with Alabama, Illinois and Mississippi, yet scores of missionaries have been sent to those two western states and none to the latter. . . .

"This feeling (of hostility to the south) is the strongest in Maine, New Hampshire, Vermont, and Michigan; yet these states, while supplying thousands of emigrants to the West, have never collectively given half as much in one year to the Home Mission Society as has been contributed by Virginia in the same length of time."

The Baptist Banner and the Western Pioneer (Louisville) June 26, 1845, justified separation on the basis of neglect of the south. In an editorial review of the thirteenth annual report of the Home Mission Society, nine southern states reporting, it says: "The south is sustaining missions in the Eastern and Northern states instead of the contrary, as many of our Eastern friends suppose. . . .

"Those nine southern states have not only supported all the domestic missions of this Board in the entire south, but those in Canada and Texas also, and furnished the liberal sum of \$554.97½ to support domestic missions in northern states. . . .The south will not only lose nothing by being thrust out from the Northern Society; but it also proves that the domestic missions of the south can be better sustained in our separate existence. . . .We once before (about two years ago) made a similar expose from a monthly report."

As early as 1835 there were calls for a Southern Convention to meet the needs in the south and southwest. In 1839 the Rev. Robert T. Daniel, a North Carolinian who had gone west and preached in Tennessee and northern Mississippi, saw the immediate need and issued a call for a

southern home mission organization. Some of the leaders in Kentucky and Tennessee considered the call premature. In keeping with the predominant ecclesiology in the south, they desired the state conventions and general associations south of the Potomac and the Ohio to approve the movement and be constituent members thereof. But Elder Daniel led in forming the Southern Baptist Home Mission Society, May 16, 1839, Columbus, Mississippi. It functioned for three years. After the death of Elder Daniel it lapsed.

In the mid-west there was strong sentiment for a western denominational organization to meet the mission and education needs in that area. The Rev. J. M. Peck of Illinois, the Rev. W. C. Buck of Kentucky, and the Rev. R. B. C. Howell of Tennessee were greatly interested in the evangelization of the Mississippi Valley. May 11, 1839, in the home of Dr. Buck in Louisville a group met to consult about forming a western Baptist home mission society. Out of the discussions Dr. Buck conceived the plan of forming a western organization truly denominational in character. The Western Baptist Convention, which first met in 1833, was mainly interested in ministerial education. At the meeting of this Convention in Louisville in June, 1840 Dr. Buck proposed his plan of reorganization, forming a General Convention of Western Baptists, based on the state conventions and general associations of the western states and territories. The plan was approved by the majority of the state bodies and was submitted to the meeting of the Western Baptist Convention in Louisville in June, 1841. The question was postponed upon the urgent request of the representatives of the Western Baptist Publication Society, and more probably through the influence of friends of the American Baptist Home Mission Society.

Division was in the air in the second quarter of the nineteenth century. Would it be east against west, or north against south? If the major issue had remained in the field of home missions, a western denominational body would probably have been formed, extending north and south through the Mississippi Valley. But another issue was in-

jected—abolitionism—which brought a cleavage between north and south. This cleavage coincided in a general way with the major emphasis in ecclesiology. Such a division would meet the criticisms of the Home Mission Society's failure to evangelize the south and southwest.

The abolition issue became acute by 1840. In the meeting of the Alabama Convention, November, 1840, a committee of five was appointed to consider the question and make recommendation. The committee reported:

1. That abolition is unscriptural, is against the national constitution, is against the peace and prosperity of the churches, and dangerous to the permanency of the national union.

2. That monies be withheld from the Board of Foreign Missions and from the American and Foreign Bible Society until Alabama Baptists are assured that these agencies have no connection with abolitionism.

3. "**Resolved**, that if satisfactory information be not obtained upon this subject, we recommend the formation of a Southern Board through which our funds may be directly transmitted."

The Board of Managers of the General Convention issued an address in November, 1840, signed by Daniel Sharp, President and Baron Stow, Recording Secretary. This address was adopted by the General Convention in April, 1841, and allayed southern fears. The Alabama Convention was satisfied with the attitude of the Board of the General Convention.

The Home Mission Society also was under suspicion of being sympathetic with abolitionism. In 1841 the Board of the Society issued a declaration of neutrality. In April, 1844, the society by vote of 123 to 61 declared its neutrality, but at the same meeting appointed a committee of nine to consider the amicable dissolution of the Society and make recommendation accordingly. This action aroused renewed fears in the south. The Executive Committee of the Board of the Georgia Convention proposed a concrete case. The

Rev. J. E. Reeves, a slave-holder, was proposed as a missionary to the Cherokee Indians, the Georgia Convention guaranteeing his salary. The Board of the Society refused to appoint him. This aroused the fears of the Alabama Baptists again. The Board of the General Convention was reported to be less neutral on the issue. These facts and conditions led the Alabama Convention in November, 1844, to submit to the Board in Boston a series of resolutions bearing on abolitionism and the appointment of slaveholders by the Board. The Board categorically declared that a slave-holder would not be appointed. This led to the call by the Virginia Baptist Foreign Mission Society for the consultative convention in Augusta, the result of which was the formation of the Southern Baptist Convention, not only a new convention but a new sort of convention.

Thus we see that through more than two generations American Baptists were reaching forth towards some sort of national organization. The north and the south, speaking in general terms, disagreed as to the character of the national organization. With the expansion to the west home mission needs developed, and again north and south were in disagreement as to the carrying on of home mission work in the Mississippi Valley. The issue of abolitionism was the occasion for the fundamental and practical disagreements of Baptists, north and south, to bring forth national division, which has continued to our own time.

The Doctrinal Position of the Seminary

[The following article by Dr. James P. Boyce was published in the **Western Recorder** June 20, 1874. In furnishing it for publication Dr. W. W. Barnes writes as follows: "I have recently gone through the files of the **Western Recorder** from 1851 to 1879 inclusively. I find much material of great interest in that period of nearly three decades. Among all of the interesting items, one of the most interesting and informative was a series of articles by Dr. Boyce answering two objections to the Seminary during that period when he was planning to remove the Seminary from Greenville to Louisville. One of the objections had to do with the relation between the Seminary and the denomination. Some men hesitated to give, because they feared the Seminary was not adequately bound to the denomination. The second objection was a doctrinal one. The last of the series of five articles dealt with the objection on doctrinal grounds. I am enclosing a copy of that article which I think would be worth republishing after these sixty-nine years."—The Managing Editor.]

Two objections to the Seminary. Dr. Boyce reviews the adoption of a doctrinal statement. "The most perplexing of all the questions before the Educational Convention at Greenville was, how to secure the perpetuity of sound doctrine in the chairs of the Seminary. Had this not been provided for, there were many there who would have abandoned the enterprise in its infancy.

"It was finally agreed to adopt an Abstract of Principles, in connection with the fundamental law, and to enact the following article:

'Every professor of the Institution shall be a member of a regular Baptist church; all persons accepting professorships in this Seminary shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles herein after laid down, a departure from which principles, on his part, shall be considered ground for his resignation or removal by the Trustees.'

Here followed a series of twenty articles, which I have not the space to copy. They have, however, been frequently published, and have been generally approved.

"It was with great difficulty, at first, that some of the members of the Convention were led to vote for what they called a Creed. But it was manifest that some such provision ought to exist. Yet is this Seminary, I believe, the only one among the Baptists in the whole country which throws this safeguard, as to the future teachings of the professors, around the endowments which have been raised for it. Lest there should be some misconception, it may be proper to state this abstract of principles has nothing to do with the students. No one is understood as subscribing to it except a professor.

"But, after the decision had been reached to have this abstract established, the question still arose, What shall it be? That was the region in which the old Philadelphia Confession, or to speak more properly, the Century Confession, had had its influence. If the Convention had been acting only for its own members, I believe that that confession might have been adopted. But they realized that there was a large part of the denomination, particularly at the West, which object to many of the features of that confession. The New Hampshire Confession would have been acceptable to some, but not to all. The Convention therefore made its own articles. The committee to whom work was entrusted took all the Baptist confessions which could be obtained and elaborated, article by article, a platform for the Seminary. The Convention then spent the greater portion of its time in revising and perfecting what the committee suggested.

"Both in the Committee and the Convention there were three principles which underlay all this work. The abstract of principles must be: 1. A complete exhibition of the fundamental doctrines of grace, so that in no essential particular should they speak dubiously; 2. They should speak out clearly and distinctly as to the practices universally prevalent among us; 3. Upon no point, upon which the denomination is divided, should the Convention, and through it, the Seminary, take any position.

"Had not these principles guided the Convention, the Seminary could not have been established. There were brethren there—and I admit that I was one of them—who would then and there have abandoned our object, rather than aid in raising an institution whose funds and endowment were not secured to the maintenance of the principles and practices then prevalent, and still prevailing, in our Southern Zion. The doctrines of grace are therefore distinctly brought out in the abstract of principles. No less true is this of Baptist practices. Let us see what the professors are compelled to teach upon these points:

'Baptism', says article 15, 'is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father and of the Son and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God to live and walk in newness of life. It is prerequisite to church fellowship and to participation in the Lord's supper.'

'The Lord's supper,' says article 16, 'is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church fellowship. . . .'

"While, however, it was deemed essential to avow distinctly and unreservedly the sentiments universally prevalent among us, both as to doctrine and practice, it was equally important that upon these questions upon which there was still a difference of opinion among Southern Baptists, the Seminary articles should not bind the institution. It must be remembered that at that time one-half the amount then thought necessary for the permanent endowment had been raised. If the members of that Convention had adopted one set of views, rather than another, on those mooted points, and had forced the acceptance of these upon the professors, all those who differ from the majority of those present would have been cut off from that endowment

which was then the common heritage of the whole denomination of the South. The members present were mostly from the East. In the West chiefly there had lately arisen peculiar views known as Landmarkism. Had those present chosen, they might have inserted an article which would forever have prevented any one holding such views from even being a professor in the Seminary. The whole influence of the institution would thus perpetually have been cast against those views. Would that have been just? So also as to any other question upon which there was division of opinion. And it was especially true of this subject of alien immersions at the time the Seminary was established, that great and wide-spread differences of opinion existed.

"The Convention met in April and May, 1858. It was about this time that Dr. Dayton published his work on Pedobaptist and Campbellite immersions. I extract from the introduction to that book, signed by the well known initials, J. R. G., and dated January, 1858, the following sentences in proof of the division of opinion then existing at the South. I only quote what is said of the North as introductory to the other:

"The denomination is divided in sentiment. By far the largest majority—perhaps nine-tenths of the churches in the North—receive the immersions and ordinations of the Pedobaptists and Campbellites as valid, and regard their societies as evangelical, i. e., Scriptural churches. From the North (in a footnote Dr. Boyce expresses his disagreement with J. R. G. as to the extent of this influence in the South. W. W. B.) the practice has been introduced into the South, and it was supposed that a few years since, before so bold a stand was made against it by several leading papers, a majority of the churches in some States would recognize such immersions as valid baptisms, and perhaps the majority of the churches in Kentucky, Missouri, and parts of South Carolina would today receive such acts as baptism.

"The question is most widely agitated and the denominational mind is greatly excited upon the subject, especially in the South, and this must be regarded as a favorable time to discuss the question in all its bearings and establish those principles, if possible, and

apply those Scriptures that must forever put the question at rest before our churches become more entangled and confused.' Pages 3, 4.

"In the book itself Dr. Dayton says:

'I afterwards learned, however, that so far from being a new question, it was one which had for a long time distracted and rent our Zion; that it had been again and again the object of earnest, and sometimes angry contention, that Elder Fuller, so far from standing alone was sustained by the opinions of such "Doctors" as Curtis and Johnson, Wayland and Waller, and that there were many who believed that it had been the uniform practice of the denomination in all times, to receive immersions so administered as valid baptism.'

"I introduce these extracts simply to show that at the time the Educational Convention met at Greenville the Baptists of the South were greatly divided upon the subject of alien immersions. This was a good reason why, upon the principle referred to, an article upon this point ought not to have been introduced into the abstract of principles. (Had it been, it might have favored alien immersions. Who knows? I do not, though there were very, very many then who would have accepted the abstract with such an article.)

"It will be seen, therefore, that the wise course of the Convention was to carry out this third principle, by which they refrained from binding the Seminary upon any point upon which the denomination is not agreed. It is to be hoped that the time will come when all Baptists shall see eye to eye upon all points. But this is to be accomplished by mutual forbearance and instruction. Let us all pray for that guidance of God's Spirit by which alone that end can be attained.

"But meantime, what? Why, just what these three conventional bodies have done. Let us keep on with the work of the Seminary. Let us use it. Let us speak forth plainly and kindly our own views. Let us discuss them with love for each other and a desire to bring others to the truth. Let that truth never be compromised through fear or favor, but distinctly declared. Still, let us not commit the

error of casting away a great instrumentality of good because of some real or supposed taint in it. But let us aim to make it perfect.

"As to those of us who oppose the reception of alien immersions, we certainly ought to be satisfied when the number of professors of our views in the Seminary is greater in proportion to the one understood to hold a contrary opinion, than is the number of Southern Baptists who oppose alien immersions as compared to those who favor them.

It is fortunate that we have a record of the views held by both sides of this question of alien immersions, which shows the action of the Seminary Convention would have been the action of the denomination at large. It was then agreed that this question ought not to be a bar to fellowship between brethren and churches. And the question arises, why should it be so now any more than then.

"The distinguished John L. Waller says, as quoted by Dr. Dayton on page 119 of the book referred to:

'To speak plainly, we have given this subject much attention, and have very carefully examined the arguments on every side, and hesitate not to say that honest, upright and intelligent brethren may entertain different opinions. Hence, we are disposed to distrust our own judgment. At least we cannot break fellowship with any who may entertain views differing from our own. Where honest differences of opinion may exist, every consideration of religion prompts to kindness and forbearance.'

Page 120:

"In the bounds of our acquaintance we know churches in correspondence with the same association who act differently upon this question—one receiving and others rejecting such baptism—and there is no discord and dispute on the subject. We know churches in the same vicinage, and whose members constantly intermingle, acting in opposition in the case, and the most perfect of fellowship exists. This is as it should be everywhere. Less than a year ago we were in company with almost a score of the most able Baptist ministers in Kentucky. This matter was the subject of

free and friendly conservation. The company was about equally divided in sentiment. But no one thought it ought to disturb the kind feelings of brethren toward each other; and we are sure that the brethren differing on this occasion as cordially esteemed each other as the brethren agreeing.'

"On page 125, Brother Dayton, referring to this article, from which the above extracts are taken, says:

'We perfectly agree with him in the conviction that differences of opinion upon this subject should cause no estrangement between brethren of the same faith and order. We hope and trust it will be no cause of non-fellowship between brethren or churches.'

"...And therefore I have written these articles, not in controversy but because these and other brethren have wished the facts upon these points to be made known. I thank them for the kindness with which they have treated me and their assurances of their desire to have these objections removed, if possible; and I shall rejoice if, through the blessing of God, anything I have written shall accomplish that end with them and others."

James P. Boyce.

The Gospel of Love for Our Day*

Edward A. McDowell

(See Mark 12:29-31; Matt. 5:43-45, 48; John 13:34-35; I Cor. 12:31, 13:1, 13; I John 4:7-8, 11).

These passages of Scripture pointedly remind us of the primacy of love in our religion. It was as the Gospel of love that Christianity made its historic impact upon the Graeco-Roman world.

In the present crisis Christianity must be true to its genius, true to its great differential—love—if it is to make an impact that will set us upon a new highway in history. We need not fear the present calamitous orgy of brutality and blood-letting if we are willing to trust our Gospel of love and dare to proclaim it and live it. There is an old Negro spiritual which says,

“There is a balm in Gilead to make the wounded whole,
There is a balm in Gilead to heal the sin-sick soul.”

Our Gospel of love can provide this balm in Gilead. It alone is adequate to soothe the wounds of a broken world.

Let our prayer then be that God will open our eyes to the meaning of love in our Gospel. What is that meaning?

I. Love is pre-eminent in the development of Christian character and experience.

All of us will agree that our work is just begun when men are won to Christ and brought into the church. Away with the superficial type of evangelism that glorifies the evangelist by winning people to church membership, but has no care for the development of their souls! The object of all our evangelism should be free and happy men and women, liberated from sin and fear, owning worthy goals of living, growing daily in God-like character and making their maximum contributions to society. How shall this object of evangelism be realized? Through the instrumentality of Christian love. Our churches are all too full of people suffering for the want of love—not for the want of love expressed and practiced in their own lives and conduct. It

* An address delivered before the Louisville Ministerial Association October 4, 1943.

is the practise of Christian love which will bring people who have been won to Christ and church membership to maturity in Christian character.

Let us observe how it is that love becomes the instrument of evangelism in the development of Christian character.

1. Christian love integrates personality.

Love integrates personality, in the teaching of Jesus, by engaging the total personality of an individual in a great loyalty—a loyalty above and beyond every conceivable loyalty upon the earth. According to the first and greatest commandment, as Jesus gave it, an individual is to love God with all the heart—the emotional life, with all the soul—the spiritual life, with all the mind—the intellectual life, with all the strength—the physical life.

Here is a God-ward focus that harnesses the total personality in achievement, happiness, service, growth. Here is a supreme loyalty that girds the whole man in the defense against disintegration of personality and unhappiness. Psychologists and psychiatrists have done valuable service in emphasizing the great importance of integrated personality. However, before there ever was such a science as psychology or psychiatry Jesus taught the secret of integrated personality through the practice of love. Integrated personality is mature, happy, useful personality. It is the defense against a thousand ills that beset individuals whose minds are battlefields of conflicts and tensions.

2. Christian love integrates the individual in society.

This truth about the effectiveness of love is seen in the second commandment, which Jesus joined with the first and greatest commandment. This commandment demands that a man shall love his neighbor as himself.

We hardly need to be reminded that social maladjustment is one of the chief causes of unhappiness and arrested character development. The commandment to love one's neighbor as one's self sets the individual squarely in the midst of society and gives him a handle he can take hold of

in adjusting himself to his fellows. It gives him a principle of reciprocity entirely acceptable to others. He is to love others as he loves himself. How does a man love himself? He loves himself to the extent that he wishes sufficient food and clothes for his own body, a roof over his head, a tranquil existence, adequate opportunities for his children, the right to life, liberty, and the pursuit of happiness. Jesus teaches that we are to wish for others the blessings and the opportunities that we desire for ourselves. The standard that Jesus gives for the practice of love toward one's fellowman is very simple therefore and easily understood. By the practice of such love toward one's fellowman the individual creates a climate of goodwill for himself, very helpful to his growth. He also makes possible the conquest of the damaging influences of envy, hatred, and ill will, and creates within himself an abiding sense of satisfaction in the attitudes and relationships that he maintains toward others.

3. Christian love matures the individual by making God-like character the object of his growth.

This is precisely what Jesus teaches in his doctrine of love of enemies. He said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your father which is in heaven: For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust... Ye therefore shall be perfect, even as your Father which is in heaven is perfect." The Greek word for "perfect" here is *telion* which means mature and full-grown, as well as perfect.

In this passage Jesus clearly makes God-like character the object of our growth. We are to dare to be like our Heavenly Father in the practice of love. In a brilliant interpretation of this passage Dr. W. H. Davis has described God as "the great indiscriminate giver." He points out that God makes no discrimination between friend and foe in the bestowal of His natural mercies. He does not forbid His

sun to shine upon those who are evil nor does He prevent His refreshing showers from falling upon those who are unjust. In this He is the loving God, the great Father of us all. As His children we are to be like Him. We are to grow in His likeness in loving our enemies, in making no discrimination in bestowing upon others the benefits of our experience as children of God. Whatever others may do to us we are to love them. Just to the extent that we love all men regardless of their attitude toward us we grow in the likeness and character of our Heavenly Father.

In this connection we should know that love is the medium of our knowledge of God. In the first epistle of John we read, "Everyone that loveth is born of God, and **knoweth** God." Not only does love enable us to know God but it gives us insights that nothing else affords. Paul argued this point very effectively in the 13th chapter of First Corinthians. Taking notice of the fact that the members of the church at Corinth were concerning themselves to a great degree with gifts of tongues and of healings and of prophesying Paul shows his friends that they are demonstrating that they are living on the lower levels of Christian experience. He calls them to the higher level of love in the great 13th chapter of I Corinthians, which ought always to be introduced with the statement from the last verse of the 12th chapter which says: "And yet show I unto you a more excellent way". In telling of this more excellent way of love Paul says, "For we know in part (that is imperfectly). . . But when that which is perfect is come, then that which is in part (imperfect) shall be done away. . . . Now I know in part; but **then** (when love is come) shall I know even as also I am known." In his evaluation of love therefore Paul shows that it is the medium through which true spiritual knowledge comes to the individual. It would be well for us all to give more attention to this aspect of love. All of us doubtless have come in contact with uneducated people who are very wise, and in the real sense of greatness, great. An analysis of the experience of such people would doubtless reveal the fact that the great

dynamic of their lives is love. Love puts us in contact with the wisdom of God and enables us to understand and comprehend mysteries and truths that are hidden from the minds of those who have never learned to love. If, as the author of I John teaches, God is love, then to love is indeed to know God.

4. Love, by means of the Christian fellowship, provides the climate peculiarly appropriate to the development of Christian character.

The new commandment given by Jesus is "that ye love one another; as I have loved you, that ye also love one another."

Observe the measure of our love: We are to love God with the whole being, we are to love our neighbors as ourselves, we are to love our brothers in Christ as Jesus loved us. Loving one another as Jesus loved us we create a climate that is especially adapted to the growth of Christian character. Christ loved us to the extent that he died for us. This was redemptive love. Loving one another as he loved us we are to perpetuate redemptive love in the **koinonia**, the fellowship.

It is significant that the first expression of the concept of the **ekklesia** after the death of Jesus was in the **koinonia**, a fellowship which provided a creative relationship concerned with the whole man. It is said of the disciples in the Jerusalem church that "they continued steadfastly in the apostles' teaching and fellowship (**koinonia**), and in breaking of bread, and in prayers. . . And all that believed were together, and had all things common; And were selling their possessions and goods, and were dividing them to all, as every man had need" (Acts 2:42-44, 45). In this first fellowship we see a concern for the soul, the mind, and the body of those who composed the Christian group. Love was the creative energy of this fellowship, which was not a failure as it has been often pictured, but was in fact a demonstration of the quality of the Christian relationship that should characterize every Christian group the world over. In the love that was manifested in this early fellow-

ship there is a challenge to the churches today. That challenge is to provide a climate in which souls may grow in the likeness of God the Father.

In all of this we have been saying it should be very apparent that Christian love is never to be interpreted in terms of feeling or emotion alone. In the great commandment it is said that we are to love God with all our **strength**; in speaking of love for enemies Jesus said that we are to **do good** to them that hate us; Jesus said to the lawyer to whom he interpreted love with the parable of the Good Samaritan, "go thou and **do likewise**"; he said to the disciples that they were to love one another "as I have loved you," a principle which demanded loving sacrifice on their part for one another. And so it is very clear that we must interpret New Testament love in terms of action and conduct as well as in terms of feeling and emotion. If this be true we can the better understand the command of Jesus to love our enemies. It would be a psychological impossibility for us to begin to love our enemies with our feelings and emotions, but it is possible for us to love them through our prayers and our conduct toward them. The truth of the matter is that our feelings frequently follow our conduct, so that in the end, having loved our enemies by treating them kindly, by doing good to them, we shall learn even to have kindly feelings for them.

II. Christian Love Gives Reality to Religion.

Because Christianity is the religion of love God is Father; therefore God is a personal beneficent Being who is immanent in His creation and actively interested in His creatures. With such a Being it is possible for man to do business. In love we see the necessity of the incarnation, for if God is love he must reveal himself to man in such fashion that man can comprehend him as God the Father.

Again, because Christianity is the religion of love man is a precious individual, worthy of God's interest and man's service. Through love the Christian religion demands that man must be included within the sphere of its purpose and activities.

The importance of love in Christianity may be seen from the fact that it saves our religion from the perils of unreality. These perils are manifested today in at least three different schools of thought: Humanism, ritualism, and creedalism.

Humanism of course exalts man. Modern humanism has its "social gospel" and also its "individual gospel." Humanism in religion reduces religion to a program of social reformation and improvement. The newest manifestation of humanism along the individual line is in the realm of psychology and psychiatry. We are witnessing the development of a new religion which exhorts the individual through psychotherapy and psychoanalysis. A title of one of the latest books in this field is "Managing your Mind—You Can Change Human Nature." The very title of this book suggests that man has the power to change his own nature without benefit of religion. These observations are by no means intended to minimize the great value of psychiatry as an aid to religion. Both psychology and psychiatry have opened up some very challenging new vistas of service to Christian ministers. Every modern Christian minister should acquaint himself with the principles of psychiatry and should endeavor to equip himself for the all-important task of counselling and of helping people in trouble to discover the root of their miseries and overcome them. But psychiatry without love is a dangerous nostrum. This is by way of saying that psychiatry should beware of the great pretensions it makes for itself without the aid of Christianity. On the other hand Christianity ought to avail itself of this wonderful new technique of approach to personal problems, but it should infuse it with the energy and healing qualities of love.

Humanism, instead of being realistic as it claims to be, is in fact unrealistic. It does take into consideration the needs and actualities of human experience but it fails to grapple with these in realistic fashion because it leaves out God and the world of the spirit. The great commandment of love, however, will not permit us to be humanists because

love demands that we shall begin with God—"Thou shalt love the Lord thy God."

The second peril that constantly confronts religion is the peril of ritualism. Ritualism would reduce religion to worship. Under this interpretation of religion the church and the activities about the sanctuary and the forms of approach to God are all-important, but these are ends in themselves rather than means to greater ends. Ritualism does seek to bring man into the presence of God through worship but it is unrealistic in that it fails to put the proper evaluation upon man. It was this peril to religion which led Jesus to make the priest and the Levite prominent characters in the story of the Good Samaritan. Both were professional religious workers and were actively engaged in religious service. But their religion, instead of bringing them to grips with human need, allowed them to pass by on the other side when they saw lying in the road the man who had been left half dead by the robbers. The cases of the priest and the Levite should serve as eternal warnings to us against the peril of worship without love. The second commandment is "thou shalt love thy neighbor as thyself." Under this commandment it is impossible to leave man out of account in the practice of religion.

A third peril which is always with us in our interpretation of religion is the peril of creedalism. This is the peril of interpreting religion as theological belief. All of us will agree on the importance of doctrine but we should always be on our guard against the tendency to mislead ourselves into believing that all is well with us if we believe right, if we can sign the creed on the dotted line. When the lawyer asked Jesus what he should do to inherit eternal life Jesus referred him to what was written in the law. The lawyer knew what was in the law, quoting the great commandments concerning love for God and love for one's neighbor. When Jesus told him that he had given a good answer and said to him "This do, and thou shalt live," the lawyer, seeking to justify himself asked, "And who is my neighbor?" The lawyer was a good creedalist. He was

well indoctrinated concerning the law. He knew the great commandments and he knew how to sign his name on the dotted line but he balked when it came to the practice of his creed. When it came to the matter of loving his fellow-man he wished the term neighbor to be strictly limited. When it came to the matter of loving one's neighbor he thought in the narrow terms of traditional Judaism and he had no desire to apply the command to Gentiles, and certainly not to Samaritans. Jesus exploded the man's creedalism by telling to him the story of the Good Samaritan and showing to him how he might be a neighbor. When Jesus had concluded the story he asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer's reply, which indicated his unwillingness even to mention the name of the race of the good Samaritan, was, "He that showed mercy on him." Jesus drove home the lesson of the great story by saying to him, "Go, and do thou likewise." This wonderful story of the good Samaritan is an illustration of love in action. It exhibits in unforgettable fashion the truth that it is impossible to interpret Christianity in terms of creed alone. Love therefore vitalizes doctrine and makes religion real in that it translates belief into practice.

III. Opportunities in Louisville for the Practice of the Gospel of Love

Now it is necessary for us to be realistic and to seek out the opportunities that are close at hand for the practice of what we preach. The city of Louisville with its thousands of unenlisted church members, its other thousands who are in poverty and distress and its great areas of human need presents to the churches and ministers of the city a challenge which cannot be passed by. Happily we have had brought to our attention in a very forceful way in the past two years the needs in our city for application of our Gospel of love. This has been done through the remarkable work of the Committee on Institutions of the Louisville Council of Churches. This committee has done a very

commendable work and its methods and objectives are worthy of emulation in other cities of the nation. The work of this committee is certainly worthy of the support of the ministers of our city.

George Stoll, one of the finest laymen any city could have, is chairman of this committee. In 1941 Mr. Stoll conceived the idea of a group of churches uniting in efforts to study some institution or group of institutions similar in character. Groups of churches were organized with this in view and a study was begun of the police court, prisons, jails, and the workhouse. Next, child-caring institutions were made the object of investigation and study. These were Greendale, Juvenile Court, the Children's Center, and orphanages. Lately the committee has led a group of churches to make a study of hospitals and of health.

At the beginning of its work Mr. Stoll very wisely led the committee to adopt a set of principles to guide the committee and the participating churches in their work of investigation and study. The wonderful work which has been accomplished through the instrumentality of the committee can be reviewed briefly under the headings of these principles.

1. Awareness.

One of the chief objectives of the committee has been to awaken the church people of Louisville to the needs of the poor, the underprivileged, the needy, the sick, and to those vast opportunities that are all about us for Christian service. In this connection it is well for us to remember what was said concerning the power of love to give insights. This committee seeks to make us aware, aware of our duties and responsibilities to our fellowman. Many members of churches in Louisville have discovered needs and opportunities which they never dreamed existed. These also found that in obeying the command of love they have become aware, not only of the needs, but of the greatness of God and of the wonder and power of the Christian faith.

2. Support for good men doing good things.

The committee made it clear at the outset of its work that it was not a "smelling" committee bent upon exposing public officials. Adopting a positive principle of giving support to good men doing good things the committee and all who have cooperated with it in the various churches have discovered that public officials in institutions have welcomed their investigations and studies. Thus the institutions have been thrown open to the church people who have participated in these studies. And the officials of the institutions have become in effect the agents of the churches in opening up for our church members opportunities for the practice of Christian love. Of course the committee does not give support to bad men doing bad things but it is willing on every occasion to give credit where credit is due to good men doing good things.

3. Service to people in institutions.

Adherence to this principle has made it possible for many unfortunate people to be benefited by the ministrations and activities of Christian groups. A goodly number of underprivileged individuals have come under the integrating influence of love because they have come in contact with Christian people who are willing to be good neighbors. One group of churches sent 30 boys and 10 girls, all of them underprivileged, to a summer camp. Books and Bibles in great number have been collected and sent to Greendale. Supervised playground work is now being planned. Incidentally the police court in Louisville has been improved as the direct result of the activities of this committee. Improvement in the police court of course means a more humane approach to the unfortunate individuals who are caught in the toils of the law. Again love is enabled to do its work. It has been the policy of the committee always to allow officials to receive credit for any improvement that is made in institutions or courts.

4. Prevention.

The object of the work of the committee is not simply to minister to unfortunates but it is to do everything possible to bring about prevention of crime; poverty and juvenile delinquency. In other words, the committee is interested not simply in the man who has been left half dead in the road but it is interested in leading the churches of Louisville to root out the causes of crime and make it impossible for a man to be robbed, beaten, and left half dead. And so the committee has set itself to a task of education. It intends to focus the spot-light upon the slums and sore spots of Louisville, the breeding places of crime and juvenile delinquency. If the committee can secure the cooperation of all the Protestant churches of Louisville, these breeding places of crime and juvenile delinquency can be eliminated. Once again we see one of love's great objectives challenging us to join in a great crusade, that of healing and cleansing the dark sin spots of the city where crime and disease and a thousand human ills are spawned.

There are some beneficial results of the activities of the Committee on Institutions which cannot be brought to light under the heading of these principles just named. But they are important and they should be mentioned. The first of these is that through the activities of this committee a practical demonstration has been made of cooperation between the denominations of the city. Doctrinal differences between denominations do not weigh very heavily when the demonstration of love is involved. Presbyterians, Episcopalians, Lutherans, Methodists, Baptists, Disciples of Christ and others have worked together harmoniously in this splendid demonstration of the reality of the unity that is in Christ through love.

Another very important beneficial result which has come through the activity of this committee has been the development of church members and church groups in Christian experience. "We were just looking for something to do" has been heard from church members eager to discover some opportunity for the expression of their faith. Thus our

committee is showing us the way to avoid the perils of ritualism and creedalism in religion by leading many of our people to see that there is more to religion than worship and belief. If we encourage our congregations to follow the leading of this committee we shall avoid the pitfall of cynicism and even of skepticism among our people. There is always the danger that people will become "gospel-hardened" if they continue to listen to sermons that repeatedly admonish them to do something for Christ, if they are denied the opportunity to give expression to the desire for service. Let us therefore heed the good ideals of our committee and give our church members an opportunity to benefit by the practice of love. We owe it to the Christian people who listen to us Sunday in and Sunday out to encourage them to accept every opportunity that the practice of love offers to them in the development and maturing of their personalities.

The wonderful work of the Committee on Institutions of the Louisville Council of Churches should have our hearty approval. Let us support Mr. Stoll and his committee and all who help in this work with our commendation, our love, and our prayers .

Now as we bring to a conclusion this meditation on our Gospel of love let us remember that the Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To feed the hungry, to give drink to the thirsty, to receive the stranger, to clothe the naked, to minister to the sick, to visit the prisoner is to fulfill the law of love. Indeed it is to minister to Christ himself.

The Fatherly Nature of God

John Taylor Stallings

Most men believe instinctively in some kind of God. Others accept the truth of His existence as axiomatic. Nevertheless, to many men the great Reality is shadowy because He is undefined. The Deity is to them like the divinity to whom the Athenians in their religious thoroughness erected an altar, 'the unknown God.' Many men are so forbidden by the mystery which surrounds the Divine Nature that they make no effort to get nearer to God and gain the strength and joy which can be found only in fellowship with Him.

Without doubt, abstract and erroneous views of God are the chief obstacles to religious faith and development. Men have in their minds nebulous and defective ideas of the Deity and for this reason they are morally confused and remain spiritually immature. A right conception of God is essential to the true moral and spiritual life of a man. Without belief in a beneficent God men lose heart, and cold doubt cramps their lives and dwarfs their souls. They lack Divine support and sympathy in their sorrows and struggles. Moreover, for them life is meaningless because it is without hallowed experiences and a true aim.

It is of the utmost importance, therefore, that we seek to form a right idea of God. Where shall we turn for light on this supreme matter? In moments of rarest spiritual guidance and insight men have taken the purest and truest parental affection, the tender emotions of motherhood or a man's noblest altruistic sentiments, as a clue to the Divine Nature. Thus the Psalmist says, "Like as a father pitieth his children, so the Lord pitieth them that fear him." He makes human fatherhood a symbol of the Divine Nature, and with this as a guide finds love and compassion in the heart of God. The idea, of course, is in Isaiah's compassionate God, gracious and anxious to answer at the faintest sound of His people's cry. Likewise, the tender-hearted Hosea, who read a gracious purpose even in the Lord's discipline of His wayward people, proclaimed a God of love

and kindness and One Who was broken-hearted at His people's sin.

It is Jesus, however, Who has given us our deepest thought of God. In His many-sided evangel, He fulfilled all of these beautiful anticipations of God's tenderness and grace. Moreover, Christ gave the idea a meaning so fresh, an interpretation so rich and an application so revolutionary, that it might almost be said that the thought of the Divine Fatherhood is a contribution distinctly His own. For in Christ's conception we have not only the final definition of the Divine Nature, but also the source of His estimate of man and of the Gospel of the Kingdom. Christ comes to us with our confused minds, but yearning hearts, and declares that God is a benignant, gracious, and redeeming Father. While the infinitude of God must ever be beyond our comprehension, Christ's revelation of the Father is enough to satisfy our hearts and claim our lives.

The Revelation of the Father

Christ held implicitly to the belief that God is fatherly in His relations with men. In Him, the Son of Man, the sense and realization of Sonship to God were complete. His consciousness of the fatherly nature of God colored all of Christ's thought and speech. The fields with their flowers and the sky with its sunset were fascinating scenes in His Father's world. A grain of mustard seed which could grow into a plant of such size that the birds of heaven could rest in its shade, and seed cast upon the ground which grow by night and by day into the green shoot, then the ear, then the full corn in the ear, and the golden harvest were suggestive of the way the Father worked for bringing in His reign. The parable which Christ loved to employ in speaking to the people sprang from His deep sense of the heavenly Father's presence and ways. When He sought to dispel anxiety He said, "A sparrow shall not fall to the ground without your Father." The love of God was the background which shaped His sentiments for men. He called His disciples, not servants, but friends, and dwelt

affectionately upon His chosen term. He longed for their companionship and got comfort from their presence. It was His consciousness of the love of God which made Him look upon the multitude in the wilderness, "as sheep not having a shepherd," and which moved Him to teach them the true way of life. When he prayed it was to 'the Father.' His earthly mission was 'the work' which the Father had given Him to do. Out of His consciousness of Sonship to the eternal and infinite Father, come His flawless character, His life of devotion, and His ministry of mercy and redeeming death. Despite the stresses and strains of His life, and the strife and evil about Him, He lived day by day and moment by moment in the sweetness and strength of companionship with the heavenly Father. The evangelist tells us that Jesus, on the night of His betrayal, "knowing that the Father had given all things into his hands, and that He was come from God and went to God," took a towel and a basin and began to wash the disciples' feet. Back of all of His thought and service stood the tenderness of God!

As has already been suggested, the clear undertone of Christ's life was joyousness. He was acquainted with grief and often overladen with sorrows. Nevertheless, His reliance upon the goodness of God was so profound, and the inspiration He drew from His kindly purpose was so great that He maintained a joyous heart amidst His tasks, temptations, and trials. Indeed, there was a brightness, and lightness, and gladness in Him which made men marvel at Him, and at the winsome speech "which proceeded out of His mouth." Such was His holy merriment that He likened Himself and His disciples to a Bridegroom and a bridal party. He had the sense of freedom and creative power which the poet, painter, musician and other exalted spirits feel. With a song in His heart and on His lips He ended the communion of the upper room before He set out for Gethsemane and Calvary. His joy was rooted, not in His earthly environment which was often vicious and hostile, but in a fixed faith in the loving purpose of the everlasting Father. Despite the sombre shadows of privation and pain

which dappled the landscape of His life like passing clouds, that landscape was golden because of the shining of the sun of the Father's love. If for a moment all seemed darkness, as it did when He uttered the cry of dereliction from the cross, there soon came back the brightness of the Father's presence, like the clear shining after rain. The elation of His heart was voiced in the prayer beginning, "I thank thee, O Father, Lord of heaven and earth." Always His joy was derived from His sense of the heavenly Father's goodness.

Christ rose to the awful height of the heavenly Father's calling. As the writer of the Hebrews suggests, He could say with all truthfulness, "Lo, I come to do Thy will, O God, and thy law is written in my heart." The reflection of the Fatherhood of God in Jesus is so full and flawless that He stands out in bold relief as the incarnate Son of God. He is more than Teacher, Prophet, and Example, although He is all of these. He is the God-Man Who reveals the Father and can say, "He that hath seen me hath seen the Father." As the unique Son of the Father, and out of a deathless filial passion to do the will of the Father, He became obedient unto death, yea, 'the death of the cross.' As in life He always moved in unbroken harmony with the Father's will, so in His redeeming death by which the Father was reconciling the world unto Himself, Christ devotedly fulfilled the Father's purpose in Him.

God, then, is Christlike, in mind, and heart, and purpose. What Jesus was on earth, God in His moral nature is evermore. Paul speaks of "the good news of the glory of Christ Who is the image of God;" by which he means that the Gospel of divine grace bespeaks alike the heart of God and the heart of Christ, since Christ is the perfect revelation of the Father. In His affection and purpose for men, the heart of God is as the heart of Christ, and the will of God as the will of Christ.

The Fatherly God and Sinful Men

When we see God through His revelation of Himself in His Son Jesus, we know that He is tender, impassioned, questing, and beseeching Love. Christ looked upon unwelcomed children and exclaimed, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God." He had a passion of Divine friendliness for the poor, the defenseless, the friendless, the obscure and the outcast. Of all timid souls, who are so easily pushed aside and lost in the crowd, God is mindful and solicitous. Was not Jesus sympathetic with the shrinking and afflicted woman who found healing in the touch of His garment? Like a shepherd seeking his lost sheep in eager anticipation of the joy of finding, Christ lovingly called men to turn from their ruinous ways and hopeless wanderings and live. That call was the echo of the heavenly Father's voice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

In **The Transformation of Lachlan Campbell**, Lachlan's motherless daughter had gone sadly astray. The father stood up in the session of their little church and moved that his daughter's name be stricken from the roll. His gentle neighbor, Marget Howe, called at the Campbell home, and found Flora's plants watered and set in the sun; for the father, in spite of his sternness, could scarcely restrain his love. Nevertheless, after they had gone into the house, Lachlan showed Marget that he had scratched his daughter's name from the family Bible with his own hand. Marget noticed, however, that the hand that had held the pen had trembled, and that in places the ink had been blurred with tears. So Marget wrote to the erring girl, and begged her to return, assuring her that her father still loved her and inwardly mourned over her absence. Each night, as she watched, Marget saw a lamp in Lachlan's window, a prayer

that the daughter might return and a light upon her pathway home. She came; and, although the father welcomed her, he showed her the Bible. Then Flora took the pen, and when Lachlan read, these were the lines: "Flora Campbell: Missed, April, 1873; Found, September, 1873." Then the father wept for joy and kissed her. It reminds one of the words Christ put on the lips of the prodigal's father as he rejoiced over the return of his son, words which reflect the joy of the heavenly Father over a penitent, "Rejoice with me, for this my son was dead, and is alive again; he was lost, and is found!"

"God is love." In Jesus we see the greatness, the inclusiveness and outstretch of God's love. For Jesus loved not only Mary and John who loved him dearly, but He loved Peter even while he denied him and Judas when he betrayed him, and all of the blind and unfeeling men who nailed Him to the tree and spilled His life-blood upon the ground. Even so God loves all men. He would have all become the recipients of His grace and the heirs of His glory.

Nevertheless, anger at wrong and hatred of sin, as well as the pleadings of love, flowed from the lips of our Lord. His love of goodness was so ardent that He hated all impurity and injustice. There was a holy sternness in His face that so cowed the Nazarenes who were seeking to fling Him headlong from the brow of a hill, that they fell back until "he passing through the midst of them went his way." So virile and rebuking was His presence in the Temple, that the money-changers fled in utter route from the holy precincts they had profaned. There was such reproach in His eyes while He looked at Judas, as he took the cup, that the traitor went out straightway into the night. While Christ went about proclaiming the good news of the heavenly Father and of His endless Kingdom of love, He called men to repentance and a change of heart; for only through penitence and renewal of spirit could they share the blessings of sonship to God and of citizenship in His Kingdom.

The grace of God, according to Christ, is not a feeble amiability which can be agreeable to our sins, but a holy love which calls us to the highest moral being and spiritual life. Indeed, while the Oriental father was tender and kind to his children, he was the ruler of his household. He looked carefully to the conduct and training of his children, and expected reverence and obedience from them. When Christ described God in terms of fatherhood, He did not seek to cause the Divine benevolence to obscure the Divine justice and holiness. He never thought of the love of God as a soft and easy tolerance of sins and wrongs. If He had done so, He would not have gone to the cross. God seeks in us truth, purity, and goodness, qualities which are essential alike to His own glory and our good. These are not possible where there is slackness in moral demands. Apart from repentance from sin and a desire for holiness the grace of God can find no entrance into the human heart. Not even God can save a man from the laws of decay and retribution until he turns from his evil ways to filial and brotherly living. No man ever truly experiences the grace of God without finding in it power to purify and transform his soul and compel him to a life of devotion. While God is never tyrannical or arbitrary, but always kindly and loving, He is positive in His demand for righteousness. The Gospel of His grace comes to us as a tender plea that we turn from evil and put ourselves in harmony with His holy will.

The Call to Sonship

The Gospel proclamation of the fatherly nature of God is a call to men to become truly God's children. We were not here concerned with technical definitions, but with the fact that man has been alienated from God by his sin. Without an experience of His grace he is lost. The broken relationship between God and man can be restored only as one enters into voluntary and trustful sonship to the heavenly Father. While God's heart is ever fatherly and full of compassion for all of the fallen and lost, they put themselves out of true relationship with Him by a rebellious

spirit and disobedient life, like the prodigal son in Christ's parable. Because we have disrupted our ties with the heavenly Father, the prodigal's penitence and confession are becoming to us: "I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee and am no more worthy to be called thy son'." Such a recognition of estrangement and resolution to return to the heavenly Father is the first step toward restored sonship.

Such a step involves choice and commitment. The good news of the fatherly nature of God as proclaimed by Christ finds no lodgment in us until we seek to bring our wills into harmony with God's will and to give our lives to achieving God's purpose for us. Sonship to the heavenly Father means loving mercy, doing justice, and walking humbly with God. If I be truly a child of God I will seek a disposition of heart and manner of life which are harmonious with the character and will of God. A filial relationship with God means living for such values as love, holiness, justice, and beauty. It means that one will devote all of the powers of his personality not to grasping wealth, or seeking fame, or some other worldly prize, but to bringing in the blessed reign of God in our world.

If I believe that the nature of God is fatherly and govern my life by the acceptance of this truth, I must embrace the idea of brotherhood as the ideal and goal of all human relations. "If God so loved us, we ought also to love one another." Since God is like a father, the only proper conduct for men in His world is that of brotherliness. This means that for us the law of an eye for an eye and a tooth for a tooth has passed away, and that we will seek to overcome evil with good. "Love your enemies," said Jesus, "and pray for them that persecute you; that ye may be sons of your Father." We will seek the good of all men, and battle against our devastating social ills. The Christian will resolve that society shall no longer be a jungle in which men live as beasts or like savage worshippers of cruel and lustful gods, but that we shall have a world framed in

justice, love and mercy. We will imitate the Father Who makes His sun to rise on the evil and the good, and Who sends His rain upon the just and the unjust. We will seek to reconstruct our social system according to the mind of Christ, with brotherhood and fellowship as goals, and with the sympathetic desire to meet the needs of all for sufficiency, security, and enlightenment.

If I believe that God is fatherly, it is my duty and privilege to seek to give to every spiritually-orphaned man the message of His grace in the hope that he may see the goodness of the Lord and become truly His child. By the sacrifice of Himself Christ sought to redeem men from the moral catastrophe which has tragically alienated them from God. It is our glorious task to proclaim His sacrificial love to every wayward and saddened soul. We are in the succession of those early disciples who left their fishing nets and custom-house seats to go out and proclaim the grace of God to men. We are to preach to all men God's offer of pardon, cleansing, renewal, sonship and endless life in His Kingdom.

To be truly a child of the heavenly Father is the highest life and destiny open to any man. Here are life's fairest dreams and noblest enterprises. A sense of sonship to God is the secret of triumph over doubt and fear. One cannot miss the note of joyous assurance in Paul's words, "Because ye are sons, God hath sent forth the spirit of His Son into our hearts, crying, Aba, Father." A filial relationship with God gives a man a lofty consciousness of soul, mission, and destiny. The man whose supreme vocation is to do the will of the heavenly Father knows that he is giving life its highest employment. We are to proclaim to the confused and joyless souls about us, that the world offers no such prizes as a life of union with God, of guidance by His Spirit, and of fellowship with His Son.

The truth of the fatherly nature of God gives us our strongest assurance of a heavenly immortality. If we be sons of God, surely we are inheritors of eternal life. Such was the thought of Christ when He prayed, "Father, I will

that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundations of the world." As He faced death, Jesus saw the heavenly Father ready, as with outstretched arms, to draw Him to His bosom. As He lifted His eyes to the heavenly realm, He cried, "Father, into thy hands I commend my spirit." About His cross stood a raging and roaring mob. There were the hard and sneering legionaries, the haughty Pharisees, and the thoughtless rabble from the city. Did these vulgar and hateful forces represent the whole of existence? Men are often blinded by the tragic element in life, and lose faith because of the grim facts of cruelty and pain. Although He was being crucified as the innocent victim of a bitter hatred and like a common criminal, He refused to deny the Father's love. He saw that even in His pain He was working out the Father's plan to save a world gone wrong. Thus as He had triumphed over temptation and doubt, He triumphed over suffering and the fear of death through faith in the love and purpose of the heavenly Father Who saves men to His everlasting Kingdom. When we think of our Lord Who has redeemed us by His death that we might receive the adoption of sons, and Who rose from the dead that we might be made heirs of the glory to be revealed, we rejoice in His words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Christ, our Leader in the trackless way, makes us know that the souls of God's sons are imperishable and destined for larger and better life in the Father's house. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when se shall appear, we shall be like him; for we shall see him as he is."

When we see the Divine Nature through Jesus Christ we know that God is brooding, yearning and eternal Love. We are filled with wonder, hope, and adoration. There comes to our lips the prayer which fell from the lips of our Lord: "Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. They will be done in earth, as

it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory for every and ever. Amen."

How I Use My Bible

(Seminary Chapel Tuesday, April 27, 1943)

W. O. Carver

Dr. Adams, who arranges the chapel programs, has graciously given me this opportunity to sing my swan song. But I am neither a swan nor a singer. Nor do I account the coming to the end of my active career as a member of the Seminary Faculty a matter to be taken too seriously. In the great grace of God I have had the peculiar honor of having some share through 47 years in the training of some 6000 preachers and missionaries, not reckoning one year as tutor. For this I am inexpressibly grateful. I do not overestimate my part in the preparation of these men; and I do not now wish to talk about either my Seminary work or my retirement. I wish rather to use these minutes to make some confession of how I use my Bible, in the hope that this may have some value for my fellow-students in the Kingdom of God.

"For the word of God is living and energetically active and sharper than any two-edged sword and penetrating to the extent of splitting through the midst soul and spirit, joints and marrow, and is critically discerning of the impulses and thoughts of the heart: and there is not a creature that is not manifest in the face of it, but all things are naked and laid open to the eyes of him in whose presence our case lies" (Hebrews 4:12-13). "Thy word have I hid in my heart that I might not sin against thee" (Psalm 119:105). "While ye have the light believe in the light in order that you may get to be sons of light" (John 12:36). These are among the scriptures which early and continuously have impressed me concerning the Bible. We must recognize however that "the word of God" in the Scriptures never means primarily and specifically the Bible, or any section of the Bible. That fact needs to be taken account of if we are really to understand the Bible itself. Briefly I make a few remarks about my use of my Bible.

1. It came to me early. I have no recollection of my first beginning to be acquainted with the scriptures. It came to me in my home, through my mother and my father about whose use of the Bible I have vivid and continuously impressive recollections, for which I can never be sufficiently grateful.

2. I appropriate my Bible as **my own**. It talks to me. Thus alone does it become my Bible. Out of the Bible I have now for 70 years at least been constructing, reconstructing, extending and interpreting my Bible. I am still very far from having incorporated all the Bible into my own personal Bible. I hope to continue that process while I live on earth and to complete it in the continued life.

3. Thus my Bible has become more and more for me a medium of the Word of God to me and to humanity. It is the chief medium through which the living, contemporaneous God speaks to me, to my fellow-men and to my world. In the Bible I find what God **said** under specific situations, to specific individuals and groups of individuals in these situations. What He said then enables me to hear what God **says** to me, to my situation and to my generation today. I know that he will say nothing to me which contradicts or is out of harmony with what he said to other men in their experiences of life in all its vital meanings in their day. I know that my God speaks one consistent message. I cannot know what he says to me, or what it means, except as I check it by what he has said through the centuries and has preserved in the records of the Bible.

4. My Bible is a unity. It is full of diversity; its individual messages, through many centuries, are inevitably partial, particular and special. Otherwise they would have had no meaning for the men and the times to which they came. Yet in all these messages God was speaking his one message, my share in which appears to me in my day. Always the speech of God is rooted in his eternal Word, and takes on its specific meaning only in relation to that eternal Word. That eternal Word constitutes the fact and the principle of unity in the entire Bible. Having in some

actual measure been made aware of that principle of unity, this central Word of God, I relate all parts of the Bible to that. In the light of the one unchanging message of God I use the various sections of the Bible to illuminate, to reveal, and to interpret all the various parts and to guide in their application. Thus I gain a freedom in understanding and using my Bible which has often seemed to puzzle some of my hearers. It is because I have such a profound and sacred conviction of the eternal and unchanging Word of God within the Scriptures that I feel not only free but under obligation to interpret individual scriptures with liberty. In it all the person, the teaching and plan of the Word that became flesh and dwelt among us, is the supreme authority and power.

5. I use my Bible as revealing to me the principles of life, and truth, of meaning and end. From these principles I have to find guidance in specific cases, under the lead of the Holy Spirit. I cannot, therefore, live and act by fixed rules. The Bible would fail me at that point. My own reason would certainly fail me if I depended on that alone to deduce a rule of action from the revealed principle. The Holy Spirit who gave the Bible lives to guide us when we commit ourselves to his guidance in understanding and applying the principles of the Bible to our own duty and conduct as we face the continuous issues of life and duty. This guidance he gives through the stimulation and control of one's personality and psychological activity. It is, in the best sense, a rational process. I have learned much from watching Jesus in his use of the Scriptures; and Paul in his freedom in their use after he was liberated from his rabbinic literalism into the freedom of responsibility for continuous interpretation in the light of the living Spirit. There are many good people who seek the answers to their specific problems through a sort of mystical and even magical reliance on guidance in finding the answer to their questions by a fortuitous reference to the Scriptures. They allow their Bible to open where it will, and their eyes to fall on some verse or word which gives them the answer to

their question, often without any reference to its original and actual meaning. This method of getting specific guidance is not possible for me. I would not at all say that the Holy Spirit does not use this method with some. He does not use it thus with me. With my ideas I could not so use it.

6. I use my Bible "to inquire of the Lord." By this I mean that I am always expecting 'more light to break from the Word'. The very nature of the revelation in the Bible means for me that it will take on new meanings in specific situations. It also means that it contains vastly more than all of us together have yet discovered. As far as possible I try, after getting the help of those who seem best to interpret it, to forget what they have said, and what I myself have seen at previous readings; and allow God to speak to me now through that Word, revealing what he has said in it and what he means now to say by it.

I give an illustration. In preparing for an address to the Louisville Pastors' Conference yesterday I had occasion to use John 18:36. For the first time I noticed with definite significance that the Greek word there translated "servants" is **huperetai**. That is not the word for bond-servants or household servants. Indeed it is rarely translated **servants** at all. I then noted for the first time that the term is used in the same chapter in verses 3, 12, 18 and 22; and that in all these places it is properly translated **officers**. Now see what this meant to me, and what it was clearly intended to mean when Jesus used it (or its equivalent). It meant **my officers**, who function under me in the Kingdom which I represent and in which I rule. Pilate was questioning Jesus about the charge that he claimed to be a king. After some previous passages between them, Jesus is pointing out that his is a kingdom of a different type from the political kingdoms which men erect, in which they rule and in which they seek glory by domination. He says, "My kingdom is not of this human type: if it were my officers would organize a military campaign of resistance to the Jews and even to the Roman Empire if necessary. But this is not the kind

of Kingdom for which I stand." That is one example of how I am again and again led to discern the true meaning of a passage of Scripture which I have all my life failed to discern. It is both humiliating and encouraging.

I hope that in your own way each one of you will let God speak to you through the Bible; and will out of the Bible build up your own Bible; and will be constantly creating and recreating new versions of the Word of God to you.

The Preacher's Public Prayer

S. L. Morgan

A crusade to improve our public prayers is long overdue. Looking back over several decades as a pastor I register a confession: Of all my regrets as a minister the deepest is **the mediocre quality of my public prayers**. I trust I am far from being alone in wishing to make such a confession. A general confession is due. Of course such a confession involves also confession of the deficiency of one's private prayer life. For great public praying can come only after great private praying. What minister but recalls with shame his public prayer that faltered and limped because he had not first put a luster of God's glory on his soul through private prayer? Likely one recalls momentous occasions when he might verily have lifted his congregation to the mountain top with God, to descend presently to earth with a radiance on hearts and faces, but they missed it because the preacher had neglected to prepare his own heart to pray with abandon! And also because he had neglected to **prepare his prayer!** If guilty of either, he deserves to be haunted by the memory.

G. A. Buttrick in his valuable book **Prayer** makes an indictment of the prayers in general of the Protestant denominations that seems hardly too severe. Their public prayers he calls "the grievous failure, not to say, disgrace, of Protestantism." "In too many instances," he says, one "offers God a slipshodness and a jumble, sometimes almost a brash irreverence, and has the temerity to call it prayer."

And it is to precisely this that he attributes the "failure" of Protestantism. For he says, "People do not come to church, or stay away, because of the preaching. They think that is the focus. But the real purpose, in clear or vague intention, is to pray....What draws them?...There is a Mystery and a Magnetism:" in short, they are drawn to church, if at all, by a deep yearning to probe into the mystery of life and reach its ultimate **by meeting God in prayer**. "Critics of the church," he thinks, "are blind to

the worst sin. This sin: the prayers are dismissed as 'preliminaries'!"

A Momentous Event

I know of no other picture at once so sublime and startling of the minister's function Sunday morning, when he preaches or prays, as that given by Karl Barth in **The Word of God and the Word of Man**: Sunday morning; the waiting people, their very presence a cry for light on the mystery of existence; the preacher, God's man, almost their only hope for real help in the service. It is one of life's supreme moments. Life a riddle unsolved, vast, overwhelming; souls hungering—for **something**! Will they go away unsatisfied, souls still hungry, unsure even that God is and that he has been present? The answer rests mainly with the preacher! Can he make God seem real? That alone matters.

Whether he makes God real will depend primarily—**not** on the sermon; **it is the prayer**! This being so, it were a sin to fumble and to bungle the prayer—and the people thereby to miss the sense of God! Far worse than the failure of the sermon. It was said of Spurgeon often, "One might forget his sermon; one could hardly forget his prayer." It seemed to take one up into the very presence of God. And one went away saying with a hush in his soul, "God is real; I felt he was here!" That is what the whole service is for, but preeminently the prayer. The prayer so viewed becomes an event momentous, sublime, fraught with destiny. And the minister its agent! As Barth puts it, "And now before the congregation and for the congregation he will **pray**—you note: **pray**—to God!"

Using Crowd Psychology

Likely the preacher prays with no thought at best beyond helping individuals to pray. And forgets what he may do through the psychology of the "prayer crowd." Buttrick reminds us of it. The symphony concert crowd "almost makes the occasion." The crowd not only lifts the musician and his music to the heights: "the hearer finds treasures never found in an empty concert hall." And each individual

meanwhile is "fashioned into fineness," such as would hardly be conceivable hearing the music alone. Each listener is cleansed and exalted not only by the music but by the **sense of togetherness.**

Still more is this true of the prayer crowd. "When the prayer is worthy, it is the highest in the whole order of crowds. It enlists architecture, art, music and liturgy for the contemplation of God...The worshiper returns home with a glow on the mind. He is now one with his fellows at their best; his prison of self is broken. He is proud of the pageant and pilgrimage of earth...This togetherness is the fulfillment of life." Thought, imagination, desires, motives are purified and exalted—even the health improved. "The windows are thrown open to a summer air. The lonely soul is no longer lonely; he has found friendship and the wide horizon." More and better, the "worthy" prayer exalts the prayer crowd to a sense of **togetherness with God.** So the preacher's prayer may knit together and lift to "the seventh heaven," not merely individuals, but the **congregation.**

All this is potential Sunday morning in the minister's prayer. In the very air, says Barth, is "an **expectancy** that something great, crucial, and momentous is to **happen...** related in the most literal sense to the **end of history...** and the **ultimate** desire of man." And he adds in warning, "If we do not understand this ultimate desire, if we do **not** take the people seriously...at the point of their life perplexity, we need not wonder if a majority of them...gradually learn to leave the church to itself." Maybe after all that is why the crowd is leaving the church!

What a challenge to make the prayer a supreme event! It is saying that the minister has before him Sunday morning people baffled before the mystery of life and appealing to him almost frantically to reassure them that God is real, that religion is true; his answer is primarily in the prayer; will he trifle with them and bungle his prayer? Or will he make it "an **ultimate** event," related to the "end of history!" It demands a great answer! Will his prayer be worthy of it?

A Typical Experience

I voice an experience that I dare say is typical. I go to church Sunday morning longing for—Something: to be helped, purified, uplifted, ultimately to meet God. Life has lacked something; I've felt unsatisfied, frustrated, burdened, yearning for **Something**. Ultimately I know it is to have a fresh contact with the Unseen: **with God**. Maybe the sermon will help me—I hope and pray it will. But I know even my pastor will not satisfy me—who could? I won't agree with all he says in his sermon. In part I'll dissent; likely something he says will even displease me and leave me in mental revolt.

The greater reason therefore for him to help me to pray! Will he do it? That is crucial. Will he **help me to pray—to meet God**; to pour out my soul to him: in praise, confession, petition, aspiration? If I tried, I couldn't put into words—**fitting** words—what I feel—and what I **ought** to feel—and don't. Can he? I should like to do it in words worthy of God: direct, exact, fitting; even chaste, beautiful, yea, and burning with desire!

Who has not often prayed in private or public, and felt ashamed?—a poor limping prayer—and so cold! Or has felt now and then a glow after he had prayed and said it well—or some one had said it well for him? Can his pastor help him to say—and say well—what he wants to say, yea, and what he ought to say, and can't? Can his pastor even make his cold heart burn with a new desire as he says it for him? And send him away with heart aglow because he had said it vicariously to God—and said it well, in fact, said it admirably! And to God! To do that—and do it for many—that is the goal—and the glory—of public prayer.

Unworthy Prayers

Before discussing unworthy prayers it should be said that God will be pleased with any sincere prayer regardless of how poor it is in form, even regardless of its content and delivery. But not when its poor quality is the result of sloth, or neglect to prepare worthily. God will be pleased with an earnest poor sermon, but it is a disgrace—and

sacrilege—to preach a poor sermon if agonizing effort could have made it a good one. To inflict on a congregation a bungled prayer when it could have been made better by earnest preparation is not merely a disgrace: it is a profanation.

Prayers Poor In Form

It is not too much to say that public prayers usually carry the impression of being impromptu, unpremeditated, unplanned, offhand—sometimes slipshod: no certain beginning, no definite foreseen goal, no careful choice of exact, chaste, pleasing language. Often they are commonplace, the language inexact, if not crude, jangling on one's sense of fitness and fineness. Often this is true even in churches that have spent thousands of dollars in promoting an atmosphere of reverence and worship by beauty in architecture and art and music. God so made us that the orderly and the beautiful lie very close to worship—even **beauty of form in a prayer**. It should seem a profanation to put a public prayer in a form to shock all sense of the fit and the beautiful—whenever careful preparation could have prevented it.

Why not indeed plan a prayer as well as a sermon? Why not aim at order and sequence: a beginning and an objective and a sequence of ideas in harmony with the entire planned service? Why risk making it a jumble jangling against the rest of the service—against all sense of order and harmony and beauty? It seems like tempting God to trust him to inspire on the moment a prayer at once logical and orderly, its language precise, exact, choice, euphonious. Seldom indeed does such inspiration come. It is too much to expect of God.

Or often the prayer falls flat because it is trite and commonplace and stereotyped, instead of bristling with fresh ideas clothed in fresh language. Too often it seems "the same old prayer." Through the years of boyhood I heard the rural pastor—a thoughtful, cultured man—pray the same prayers over and over—or so it seemed. Many phrases, even sentences, I learned to anticipate. They yet

come back to me—sometimes to plague me as I pray: “sins of omission and comission,” “for thy name’s honor and glory,” “mysterious dispensation of providence.” Most of them were good, but they easily wear sleek, and leave one wondering if the preacher’s mind itself is stereotyped. Why not rather pray with an alert mind—a prayer called out by the flowing tide of events and the daily drama of joy and sorrow and struggle among these very people now met to pray? Their life daily moves through kaleidoscopic changes of success and failure, joy and sorrow, hope and desire, each Sunday for them different from the last, calling for a brand-new prayer cast in a brand-new mold. To make the prayer for them different from the last will make the pastor seem one with them in the moving drama, and they will love him for it, and they will pray the better for it. Beware of monotonous prayers, and of letting expressions become stereotyped. Perhaps the only escape is to write prayers frequently, at least to think them through minutely with a view to freshness of thought and language.

Some will object that such attention to the prayer **form** will be fatal to the prayer **spirit**. Not if the preparation has been complete. No more so indeed than in case of the sermon. What minister but remembers those glowing moments in sermon or prayer when he felt the “divine afflatus” kindle in him in the very act of pouring out some fresh new idea that gripped him the day before, gripped him with such force that he shaped the very language in which to pass it on glowing hot? He poured it out just as he had thought it, in choice, glowing language. And he caught new fire from the sheer thrill of saying it well! The glow came **because** he had prepared himself carefully to say it well. And one recalls equally the opposite result—in sermon or prayer. Groping for an idea or a word, and then to realize one has fumbled and failed—that is to clip the wings that struggled to soar and to drop to a lower level. All this is true in the prayer no less than in the sermon. Freshness of thought, freshness and even beauty of expression, quickens both thought and desire, in both minister and

people. Only beware of the unpardonable offense of seeming to strain after style and elquence instead of fervently **praying!**

My own pastor* helps me to pray better because his prayer does not fumble nor sink to the commonplace. Even the first word both puts me at ease and challenges me to worship. The very ring of it assures me that he has come with something definite and weighty to say to God, and that he will say it directly, fittingly, reverently, earnestly—even in choice language without a jar; and so I trust myself to him, and make his prayer my own. And he does not let me down! I pray the better in thought and expression because I can give myself up to follow him knowing that his prayer in both thought and language will be elevated, reverent, choice, even likely at times artistic and—beautiful! As he proceeds I feel the fire of desire kindling and a chastened thrill of joy growing because I am saying to God something that is worthy, and even in a form that honors him. And feel even a warming of my heart both to the pastor and to God because the pastor has shaped for me **such a prayer!** That being so it matters not so much if his sermon fails to get me! He has helped me at the point of my deepest need—to meet God and find him real.

Prayers Poor In Content

Still more serious than a bad prayer form is a prayer bad in **content**. Far worse than a jumble of ideas and words is the prayer that offends against truth and light. A good prayer must both express what is true in itself and must have due regard for what those praying **believe** is true. If one is to help others to pray, he must not shock them by ideas or expressions that they do not believe true. That is to part company with them and set them in revolt even while trying to guide them into the holy of holies before God.

The most shocking instance recalled by the writer was that of a prominent southern evangelist, who in a ware-

* Rev. Eugene I. Olive

house revival meeting rang changes often on the petition that God might not have to "fry in hell" the sinners who refused his invitations—even repeating the phrase with hypnotic effect over children kneeling at the altar! (It is comforting to say the highly reputed evangelist lost his crowd at the start). One finds in the **Prayers** of Spurgeon, incomparable preacher though he was, like expressions: "going down to everlasting fire," "by the flames of hell," "by thy wrath," "vengeance for thy foes." Such belong to the "old theology." It is safe to say that the majority in any congregation today would be jarred to revolt by a prayer making use of such crude expressions—expressions of a great doctrine they believe in, but in a form less crude. The minister is in grave danger of letting outgrown terminology or discarded shibboleths creep into his prayers.

A danger incidental to this is that such use of outgrown terminology will help to perpetuate exploded doctrines, even that God is vindictive and cruel. Funeral prayers easily lend themselves to this. The writer recalls funerals where death had resulted from contagious diseases almost infallibly preventable, or from sinful carelessness or recklessness, yet the minister's prayer referred to the death as a "mysterious dispensation of providence." Too often in such cases there is no mystery about the cause of death, and the expression tends to keep alive the doctrine that God willed the death, when in fact it resulted patently from sinful neglect of a known preventive which God mercifully provided.

The alert minister faces his gravest difficulty and danger when he preaches or prays, as he must, on those acute social-industrial, national-capital-labor, employers-workers, landlords-tenants, whites-blacks, have-have not issues that rend society and nations into warring groups: As God's prophet he dare not evade those issues and take the easy way of preaching and praying about commonplace. Those are the acute moral issues back of all the wars of classes and nations, and he must face them bravely in sermon and prayer or be recreant and cowardly. Had ministers

in general so faced them, these great problems might have been solved long ago, even to the removal of the causes of suicidal wars. Too generally by far sermons and prayers have been smug, conventional, stereotyped, ignoring the dynamite ever stored beneath the surface of society and of nations, and exploded in recurring wars.

But to preach or pray intelligently touching these complex moral issues will require profound study and broad sympathy and tolerance. Else one will easily appear narrow and partisan and as taking sides with one group or nation against another. Worse, he may treat God as a tribal or national deity, and commit the folly of deciding which side is right and praying God to destroy the other! God has chosen the minister to be his peacemaker and intercessor for all men, representing Him Who is God and Father of all classes and races and nations. His function as God's man is to seek justice alike for all and to pray, not for one as against another, but that all shall treat one another as brothers. For his proper perspective he needs to imagine all classes and nations and races before him as he pleads with the Father of all to make them one in love and brotherhood. There lies the ultimate hope for warring groups and nations: to bring them all together to God's altar, there to face frankly the issues that separate them, while God's man guides them in intelligent corporate prayer for a solution.

All this suggests the world-wide scope to be covered from time to time in one's public prayers, and equally the impossibility of measuring up to one's social responsibility in public prayer without profound and constant study of the content of one's prayers. It is a betrayal of a great public trust to be content with the surface prayers heard from many pulpits. The scope of one's prayers from time to time must be as broad as the needs, not merely of the people before him, but of the whole human family. The broad scope offers endless variety to one's prayers, and demands constant study of both the matter and the form if they are to be worthy.

Prayers Poor In Delivery

Prayers too often are offered in a perfunctory, matter-of-fact manner, as though a mere item of routine on the program. A theological student made the withering indictment of the prayers of one of the professors in the chapel services: "He prays as if he does not know the One he is talking to!" A brilliant man, an author of note, a fluent speaker, in his public prayers he fumbled, he loitered, he waited for a word or an idea, as if he groped his way to God—and then had nothing he cared to say to him; and as he cared nothing for the souls he was training to be shepherds of the souls of others! No wonder if people sleep during such a prayer, and miss all the privilege and blessedness of praying truly. And no wonder if they come to feel as if religion itself is an opiate, as the Nazis and Communists have contemptuously charged!

Again I testify to the help received from the manner of my pastor's praying. He treats his prayer as quite on a par with his sermon in dignity and importance. He prays as urgently and—eloquently—as he preaches. So doing, he makes it seem important, something intensely worthwhile. The result is that he makes me feel so, and therefore that it is well worthwhile for me to join in it with him. And so from beginning to end he proceeds with the air of one convinced that he has something of great importance to say to God, and must say it in the best manner possible. The result is that I feel I should be missing a great privilege unless I followed him and make such a prayer my own.

Prayers Without Passion

Of all faults of public prayer this is the most unpardonable: to have no passion. Every prayer should have that earnestness, that restrained passion, which leaves no doubt that one is sure he is on a great quest, looking to an "ultimate event" related to "the end of history."

Far too often the minister's prayer leaves the impression that he came to the service cold, and needing to pray his own heart warm before he could himself really pray for

others! That were to profane his sacred office and the holy of holies and to trifle with the highest, divinest privilege ever granted to mortal man! If wise, he will not assume a holy tone and feign an emotion he does not feel. If he does, his people will pierce through the disguise and brand him a hypocrite. And if his soul knows any reverence he will not rant as he prays in God's holy of holies. But with a due sense of the momentous issues involved, his words will infallibly reveal the warmth, the restrained passion of his heart for his people to find God then and there. This warmth is **the soul of prayer**. Having such a passion for his people to find God he will bring them to the altar with the manner of one passionately intent on getting them to God by the shortest route, in the shortest time possible, their sins confessed, their burdens unloaded, their new vows pledged. For the shepherd to present his people before God in a prayer that is hazy and groping and without passion should seem a damnable profanation, nothing less.

Funeral Prayers

A special word is due concerning funeral prayers. They belong in a class apart. Who does not remember funeral prayers that caused a revulsion of every refined feeling by the sheer crudeness of thought and expression, and that so needlessly harrowed the feelings of the bereaved? Where feelings are already tense to the breaking point, it seems all but unpardonable for the minister not to prepare his prayer with scrupulous care so as to avoid the semblance of a jar to the most delicate feeling. President H. G. Weston of Crozer Seminary wisely warned his students of the danger of impromptu funeral prayers. "Called to New York to conduct the funeral of a very dear friend," he said, "I prepared very carefully the funeral address, but I prepared my prayer far more carefully. With broken hearts before me needing comfort, and acutely sensitive to the slightest jar from any ill-chosen word, I should have counted it almost criminal to put into address or prayer even one ill-chosen word."

Conclusion

The only hope for a radical improvement in the public prayers of Protestant ministers seems to lie in a general crusade to make the prayer central in the service, and to demand that the preacher prepare both his heart and his prayer. Our seminaries should shift the emphasis, putting more on the "pray-er and the prayer." Buttrick again says, "If the minister had to choose between prayer and sermon, he might better forget his sermon." And he urges, "The minister must plan and write prayers as rigorously as sermons."

This is not to suggest that the public prayer must be read. Many at present would revolt against that. I am not clear that my pastor reads his prayers. I have once or twice committed the irreverence of peeping to see, and could never be sure from a few seats back. If he does, I am sure he is not a slave to the exact form he has prepared. And there is never the suggestion that a prepared form has hampered the spirit of his prayer—indeed the contrary. Preparation has made him sure of himself, sure he will not have to fumble for a word or for the next petition. And it leaves me at ease, sure he will not frame for me any doubtful or hazy or clumsy petition, nor will even once shock my finer sense by any unchaste or coarse expression. And so he **helps me to pray at my best**. I don't bother whether he reads his prayer or not; for evidently he **prays**, and makes me want to pray with him. And his prayer makes me want to go to church for the privilege of meeting God at the altar of prayer as he leads me in **such a prayer**.

A Composite Picture of a Church in Wartime

By G. S. Dobbins

Two years ago the writer undertook a "Gallup Pole" type of survey to discover the level of attendance, compared with church membership, of representative Southern Baptist churches. The results indicated that a number almost exactly equivalent to 50 per cent of the church membership attended Sunday School and the morning preaching service; that about one-third of the total attended the evening preaching service; that about one-sixth of the total attended the Training Union and W.M.U. meetings; that about one-tenth of the total were present at prayer meeting.

A recent study, made the early part of this summer, indicates a decided increase of attendance on the morning preaching service, the ratio being four churches with an increase to one with decrease; the evening service shows a decreased attendance in the ratio of two to one; Sunday School attendance has declined in the ratio of three to two; Training Union attendance shows almost exactly the same ratio of decline. Very little change is indicated in the attendance on W.M.U. meetings and the mid-week prayer meeting.

While attendance statistics are significant, what goes on at the meetings attended, and with what results, is of much greater importance. A study of the returns indicative of the internal church life, as reflected by this survey of more than 70 representative churches, should prove of peculiar value during these difficult wartimes.

I. The Preaching Service Picture

Approximately one-third of the preachers say that the war has affected their preaching greatly; the remaining two-thirds say that the war has affected their preaching only moderately. Many testify that at first they preached on subjects dealing directly with the war; but that now they are keeping the war in the fringe of consciousness, but preaching more from the great texts and on the great themes of the Bible.

Asked to indicate the chief purposes of their preaching, replies occurred in this order of frequency: evangelism, comfort, character building, practical action, missions, inspiration, instruction, stewardship. Asked to state what aims were most visibly achieved, they replied in this order: increased giving, larger number of conversions, evidences of deepened spiritual life, loyalty to Christ strengthened, Christian character developed, Christian service increased, missionary interest and devotion reawakened. It was noticeable that practically none of the respondents checked the items indicating the effect of their preaching on social conditions.

II. The Prayer Meeting Picture

Not much enthusiasm was apparent concerning the mid-week prayer meeting. The majority of the ministers felt that the meeting was most successful when it was primarily for prayer. In the order of lessened effectiveness, they testified that the meeting seemed to accomplish less, in descending order, when it was for instruction, inspiration, fellowship, testimony, business. Increasingly the mid-week meeting is in connection with the Sunday School officers and teachers' meeting or with the monthly Sunday School workers' conference. A number of ministers reported "church night" as their plan, according to which all or very nearly all of the church meetings were held on prayer meeting night, the prayer service being the climax to the other meetings. The functions of the prayer service were indicated in this order of descending value: invoking the power of prayer for specific needs; Bible study of a different type; closer fellowship of the inner church circle; discovering and meeting human needs; conference on important church matters; miniature preaching service.

III. The Sunday School Picture

What are the chief problems of the typical Sunday School just now? Our responding ministers state them in this order: securing a sufficient supply of officers and teachers; maintaining attendance; getting satisfactory results; maintaining interest in fruitful Bible study.

What needs are supplied through the Sunday School? Here is their list: fruitful Bible knowledge; soul-winning; character building; visitation; helpful service; Christian living; meeting wartime needs; changed social conditions.

The typical Sunday School has suffered serious losses in its leadership personnel. It would not seem to have made much adjustment to the urgent needs occasioned by war conditions. Its aims continue to be traditional and general, its emphasis more on the extrinsic than on the intrinsic.

IV. The Training Union Picture

Even greater than the problem of the Sunday School is that of the Training Union in maintaining a sufficient supply of officers and leaders. For most of churches practically all of those constituting the Young People's Union (17 to 24) have been taken away by demands of the war. Many adults find themselves under such great pressure that they have difficulty in attending the evening church service on Sunday, and even when attendance is possible they find it next to impossible to take on responsibilities of leadership.

Our ministers report lessened interest in the training program as such. So absorbed are the minds of the younger group, and many of the adults as well, with matters pertaining to the war that "training in church membership" seems a bit tame, and the round of devotional, doctrinal, Bible study, and missionary discussions fails to arouse much enthusiasm.

What are the most obvious needs being supplied by the Training Union? The list takes this order: aid to evening preaching service; furnishing of an inner circle of devoted and intelligent church leaders; development of Christian character; strengthening of the church through the calendar of practical activities; discussion looking toward solution of problems of Christian living; meeting of specific wartime needs. Ministers seem to feel keenly that the Training Union should be harnessed more effectually to the work of the church, and not confine itself so exclusively to programs and discussions on Sunday evening.

V. The Brotherhood Picture

Slightly less than ten percent of the ministers responding reported a Brotherhood in their church. Those reporting indicated grave difficulty in maintaining attendance and keeping up the organization. Men are so hard pressed these days that they can scarcely be induced to take time to attend the Brotherhood meetings. Where the Brotherhood functions, its chief values are listed in this order: information; development in stewardship; enlistment in church work; fellowship in service; soul-winning; meeting war-time needs. Ministers generally seem to think that there is a place for the Brotherhood, but that it has not found its place as an organization in most of the churches.

VI. The Picture of Pastoral Care

Almost unanimously the ministers responding reported greatly increased demand for pastoral service. Asked to list their chief problems in this field of pastoral care, in decreasing order of difficulty, the list runs thus: time for multiplied demands; lack of competent help; people pre-occupied and worldly; people indifferent and cold; people hard to find; pastor overwhelmed by amount and difficulty of demands made upon him; pastor perplexed as to what to do in the midst of so many demands; people unresponsive and unappreciative. Many pastors testify that the number and variety of demands made upon them for pastoral service have made serious inroads on their sermon preparation. At a time when they need to do their very best preaching, with larger crowds to hear them, ministers find themselves so pressed for time that they cannot make adequate preaching preparation.

What definite needs are being supplied through their pastoral services? Our ministers bear witness that their most fruitful results come through their pastoral services in somewhat the following order: visiting the sick; personal soul-winning; comforting the sorrowing; counselling the troubled and perplexed; leading the unchurched to church membership; building church attendance and loyalty; performing special wartime ministries.

It is significant that not one of these ministers took a pessimistic, defeatist, or self-pitying attitude toward these demands made upon them. The only note of discouragement came from the evident inadequacy of the minister to meet all the needs confronting him and his pathetic lack of competent help.

VII. The Picture of the Minister Himself

Has the war situation, with all its accompanying evils and problems, tended to decrease or to increase the minister's vitality? With only two exceptions, our respondents unhesitatingly declared that the vital index of their spiritual life had tended definitely upward, not downward, during these difficult days since we entered the war.

What are the chief problems of these ministers? Here is their list, in descending order of their importance: time for prayer, meditation; time for adequate sermon preparation; opportunity for personal soul-winning; temptation toward hardening of the heart in the presence of so much sin, suffering, death; temptation to the lowering of personal spiritual standards in the face of so much worldliness and materialism; temptation to lessening of enthusiasm for the gospel under the pressure of so many demands for practical ministries. It is easy to see that the minister has a hard time being an efficient specialist in the realm both of the spiritual and the material.

The minister, called upon continuously to meet the needs of others, finds himself in need. How is his need best supplied? Out of their experience these men reply: through deepened prayer life; by sharing with those in trouble and sorrow; through purposeful Bible study; through planned devotional reading; through persistent soul-winning; through a program of intensified visitation; through fellowship with likeminded Christians; by majoring on the spiritual when called upon to render various kinds of practical service. Well may the minister give attention to his own soul and the supply of his own needs if he is to continue to be a fountain of refreshing through whom

Christ can bring the living water to souls perishing from spiritual thirst.

VIII. Some Conclusions

There are encouraging as well as discouraging elements in this composite picture. On the side of encouragement are increased interest in preaching, greater concern for religious reality, deepened respect for the minister and the church, more generous support of the church enterprise, widespread opportunity for personal evangelism, fresh areas of opportunity for pastoral ministries, intensified interest in world missions. On the opposite side of the ledger, under discouragement, may be listed war-mindedness of the people, widespread worldliness and materialism, the lowering of moral and spiritual standards, the absorption of many otherwise devoted Christians in the war and related activities, callousness due to wholesale suffering and death, questions concerning the apparent failure of Christianity, skepticism regarding many of the Christian fundamentals, blind confusion and doubt, widespread pessimism and anxiety as to ultimate outcomes. Certainly it is no time for complacency, carelessness, narrowness of vision and purpose, mediocrity, self-satisfaction, professionalism, selfishness. It is a time for originality, world encircling vision, high purpose, sacrificial living and service, statesman-like leadership, dynamic impact on evil conditions, rediscovery of and renewed loyalty to Christ's life-changing and society-transforming gospel, personal investment in individual lives—above all for true prophetic preaching. President Ellis A. Fuller says: "I know of nothing that would usher in an era of great preaching more surely, more quickly, more definitely than for preachers themselves to discover for themselves the high mission of preaching and the place that God has assigned them, and then to look upon themselves as being 'readers of visions hid behind the veil, elect interpreters of God's demand'."

Book Reviews

The Divine-Human Encounter. By Emil Brunner. The Westminster Press, Philadelphia. 1943. 207 pages. \$2.50.

Here we have an English translation of some lectures delivered by Dr. Brunner at the University of Upsala in 1937. The German title, *Wahrheit als Begegnung*, suggests, according to the translator, "What is central in all of Professor Brunner's writing: his preoccupation with the dimension of the personal." For him truth must be seen as something happening, as an event which occurs in a personal frame. If it is understood properly it must be seen in the true Objective—Subjective relation. Man's natural tendency is to seek to bring everything, including truth, into his power, to be manipulated in his interest; but the truth that comes to man through divine revelation must remain under God's control, and must be used always in the interest of God's will. God is the speaking Subject, controlling all that is involved in the range of his revelation to man and redemption of man. In the light of this principle the church must be understood as ever receiving the Word of God anew, as proclaiming that which God gives today in confirmation of that which has taken place in the past. The church does not exercise control over the Word, but is controlled by it.

This means that for Christian faith the Lordship of Christ must ever be central. Man enters into a fellowship with God through Christ the Reconciler, and thereafter continues under the control of divine love. "The self-revelation of God is no object, but wholly the doing and self-giving of a subject—or, better expressed, a Person." With that person man has fellowship when he gladly yields his life in faithful obedience.

Much that Brunner says concerning faith is vital and profound. Nevertheless some of his distinctions appear to go further than necessary. This is especially true of his suggestion of the antithesis between faith and knowledge.

Faith, he says, has nothing to do directly with thinking. The divine-human encounter has no analogy in the sphere of thinking. "The sole analogy is in the encounter between human beings, the meeting of persons with persons." He means this in the frame of his interpretation of man's tendency to regard his encounter with God as something over which he has control. "Knowing, thinking, possessing something is thus, first of all, something over which I have disposal; secondly, something that does not essentially change me; and thirdly, something that leaves me solitary. But if the Word of God meets me in faith, this is all reversed. Two interesting applications of this principle of interpretation may be drawn from the book.

One is his discussion of the doctrine of election. He rejects double predestination as being quite beyond the range of Biblical truth. "The Bible has nothing to say about a Gloria Dei which fulfills itself in the misery of the damned." It is largely speculation that gives us the rigid double doctrine of election. Within the Bible election undergirds redemption. Man's responsibility is grounded precisely in his having been elected. It is precisely out of the Biblical doctrine of election that the Biblical ethics develops." And a little later, "Being known by God is the same as being elected, and being elected corresponds, like the divine love, to man's love for God." This suggests an approach that might easily transform the discussion of election from abstract to vital theology.

The other illustration points to the question of infant baptism. Against the background of his interpretation of the church in relation to revelation as an event, and of faith as man's obedience in response to God's self-revelation, he examines the arguments advanced in support of the practice of infant baptism, and finds them wanting except in the case in which the baptism of the infant is sought on the basis of the fellowship that the family has with God in terms of true Christian faith. It will be quite interesting to many to hear Brunner say, "Most of the contemporary neopagans and also most members of atheistic societies have been baptized as infants; what does the grace of baptism, of

which in any event they have never heard, mean for them?" And again, "The contemporary practice of infant baptism can hardly be regarded as being anything short of scandalous." This does not mean that he goes all the way of rejecting the practice of infant baptism, but that he seeks a new appraisal of it in the light of his central thesis concerning the meaning of Christian faith.

Here is a book that all preachers and Christian students generally should read with open and discerning minds. The importance of Dr. Brunner's books for Christian thought has already been widely recognized, but now in this volume he shows that he is moving on, and in the direction of a vital interpretation of the Christian faith that should bear a great harvest of fruit in the years ahead.

H. W. Tribble

God and Evil. By C. E. M. Joad. New York: Harper & Brothers. 349 pages. \$3.00.

"As a young man at Oxford, I participated, as was natural to my age and generation, in prolonged and frequent discussions of religion, which, finding me a Christian, left me as they did many of my generation, an agnostic. . . In course of time I came to be known as a rationalist, and in this capacity was frequently in demand for lectures and articles which adopted an attitude hostile to revealed religion in general, and to the Christian Church in particular. . . It was only after the coming of the Nazis that my mind began again to turn in the direction of religion. As the years passed and the situation worsened, articles on religious topics over my name began to appear. . . until on the outbreak of war the subject leapt straight into the forefront of my consciousness where it has remained ever since."

In this straightforward manner one of the most notorious atheists of a few years ago introduces the story of the "spiritual Odyssey" by which in the fact of the realities of war he made his way from complete skepticism, through humble agnosticism, and back at length to positive belief in God. Largely autobiographical in style, the book takes up

one by one the various arguments against theism (with which Joad had been so familiar and so sympathetic) and reveals the steps by which he became persuaded, solely by the application of reason to the facts involved, that the atheistic position did not give an adequate account of the universe. The problem of evil occupies a prominent place in the discussion, but many other aspects are considered. There is very little which is new, but the book gives a convenient review of the apologetic problems of theists.

Dr. Joad's case is probably typical of many who have been forced by the war to face certain realities and to re-discover God. Up to a point, he might serve as a helpful guide to the confused who are seeking their way back to a vital faith. Unfortunately, however, he does not go far enough, but stops with a vague theism which is a step short of Unitarianism. He still feels it necessary to be quite skeptical of the claims of Christianity. His own essay enunciates principles which, if logically followed out, should lead him to a more humble and appreciative attitude, although he appears to lack the basic experience by which alone one can be expected to accept Christianity. It is to be hoped that his spiritual Odyssey is not yet ended, and that he may be able to tell us in a later book how by humble faith he found God in Christ Jesus.

H. C. Goerner

The Church and Psychotherapy. By Karl Ruf Stolz. New York-Nashville: Abingdon-Cokesbury Press. 312 pages. \$2.50.

Dr. Stolz' recent untimely death removed from theological circles the most creative mind in the field of psychology applied to religion. It is indeed fortunate that he had completed the manuscript of this book, published posthumously, since it rounds out the three important texts which have come from his prolific brain—**Pastoral Psychology**, **The Psychology of Religious Living**, and **The Church and Psychotherapy**. The first of these books deals with the minister as psychotherapist, the second with the place of psychology in religious experience, the third with the role of the church in the "cure of souls."

The thesis of this important book is that the church itself constitutes an institution for the healing of sick souls and sick bodies. In recent years a stream of books has been coming from the presses whose purpose has been to show how the minister and the church may make use of the principles and techniques of psychiatry. Dr. Stolz reverses the point of view. He undertakes to show how psychiatry may learn from the church. The church, Dr. Stolz declares, is more than a brotherhood. Its purpose is greater than fellowship, moral excellence, devotion to human welfare. "Redemption is the central purpose of the church." But redemption is inconceivable in isolation from others. "Christ is the unique element in the message of the church to a world of undeserving and wilful men...The fundamental contention and principle of the church is that God has invaded the world through Christ with redemptive power and significance." Christ is the Son of God, but our author shrinks from equating him with God, justifying his position on the ground that "Paul nowhere equates Christ with God." God then is the overlord of the church, since "the head of Christ is God."

What is this redemption which God mediates through Christ in the church? It is not ethical salvation, nor deliverance from mental pathology, nor philosophical integration. Christian redemption is all these and more—it is a new life that springs from a new relationship to God made possible by Christ through the church which brings men into vital fellowship with each other. Within this relationship are to be found peace and health for mind and body.

How did Jesus help and heal? Not by "miracles" in the traditional sense, but by the impact of his personality on the disturbed personalities of the physically and mentally ill in accordance with principles which Jesus well understood and which we are just now beginning to understand. The author labors to make this point, but is honest enough to confess that the records portray Jesus as more than a master psychiatrist. Without understanding what it was doing, the church "anticipated psychiatry," often in blundering fashion, but with the results that light up the dark

pages of Christian history. Then came the new discoveries which led to the emergency of psychology as a science. The church was slow to grasp the significance of these discoveries, but gradually the commission of Jesus to heal has been recovered so that "the alert pastor is gradually replacing the family physician as advisor to his patients and their families in financial, domestic, and social affairs... The medical psychologist and the pastoral psychologist work within the same framework of professional responsibility. Their task is the same: guidance in the development of wholesome personality."

The best section of the book then follows. Detailed discussion is given of "representative therapies of the church," with new light thrown on prayer, worship, confession, instruction, assurance, comfort, conversion, fellowship, suggestion, Christian nurture, preaching. Of especial interest is the chapter on "The Therapeutic Function of Preaching." The implications of this viewpoint for religious education are far-reaching. Every preacher should read the discussion of "Vocational Neuroses of the Minister." A new slant is given to the ecumenical movement in the chapter on "The Higher Ecumenicity and Personality." A valuable glossary of psychological terms is appended.

Here is a book that no progressive pastor can afford to miss. It must be read with discriminating care, but it must be read.

G. S. Dobbins

Burma Surgeon. By Gordon S. Seagrave, M. D. New York: W. W. Norton and Co. 1943. 295 pages. \$3.00.

If you hunger for reports of the war straight from the front lines; if you thrill to tales of adventure; if you are interested in the work of Christian missions; if you enjoy autobiography from the pen of a truly great man; then here is your book! For **Burma Surgeon** gives all of these in one unforgettable chronicle of how a medical missionary of American Baptists in Burma was plunged into the midst of the struggle between Japan and the English and Chinese in the India-Burma theater of war; how he created a

system of hospitals, dispensaries, and mobile medical units to meet the needs of the Allied armies in their fight against malaria, dysentery, and plague; how he lived and served through Japanese bombings, performing operations under the most difficult conditions, saving lives by his skill and bolstering morale by his indomitable spirit; how he shared the hazards of the retreat with General Stilwell through the jungle to the comparative safety of India, and then back to a post of difficulty and danger near the front to minister to soldiers and refugees. The narrative ends in July, 1942, with Dr. Seagrave still in the middle of things, now a Lieutenant Colonel in the U. S. Medical Corps, with the promise from General Stilwell that he would save for Seagrave and his unit, the meanest, nastiest task of all." Somewhere he is carrying on today, writing new chapters in this modern saga of Christian heroism.

Dr. Seagrave writes with an engagingly frank style, using the first personal pronoun freely without seeming at all immodest. He reveals indirectly his own individual greatness, but takes pain to share all credit with the remarkable band of native nurses and doctors whom he has trained to assist him. Even those with the deepest prejudice against Christian missions will be forced to recognize that no one else could have rendered such service, or indeed would have been willing to pay the price to serve, as have this courageous medical missionary and his dauntless Christian staff.

Don't deny yourself the thrills, the insights, and the lessons which the Burma Surgeon has for you.

H. C. Goerner

The Improvement of Teaching in the Sunday School. By Gaines S. Dobbins. The Broadman Press, Nashville, Tennessee. 1943. 170 pages. 60 cents.

Dr. Dobbins has presented in this his latest book the most thorough and up-to-date treatment of Sunday School teaching Southern Baptists have produced in a long time. It is refreshing to this reviewer, holding degrees in education and until recently connected with a Southern teachers'

college, to see the Sunday School Board continue to add books like **The Improvement of Teaching** to its Training Course for Sunday School Workers. The book is as specific as any other work offered to facilitate the business of teaching the Bible in order that lives may be saved or strengthened. It aims to present what some will recognize as the "know-how" necessary for success in teaching.

Many Sunday school superintendents have observed that in too many cases the teaching of Sunday school classes simply evolves into a substitute church service. This practice no doubt has grown out of the failure to remember Christ's commission to teach as well as to preach. Certainly it is caused at least in part by the fact that many teachers teach as they were taught; hence the lecture method used almost exclusively. Dr. Dobbins is bold enough—and kind enough—to suggest other well-tested types of procedure. These types have grown out of the now-accepted thesis that teachers, for worth-while and lasting results, must **teach people** instead of subjects only. After all, is not even the Bible a God-given **means** instead of an **end** within itself?

The most progressive step for our Southern Baptist work, however, in the book is Chapter IX, "Let us Test Our Teaching." Every teacher who studies the book may not be able at the first to employ in his or her particular situation, all the kinds of testing listed, but some of the suggestions can be followed even now by most of the teachers; and eventually testing Sunday School teaching will become the accepted practice. Then we as teachers will have extra graphic evidence of the failure or success of our work. Then we shall know what to re-teach, for testing even in itself should be a teaching device.

As a Sunday school superintendent I shall celebrate the day when all eighty-one teachers and officers of our Bible school have read **The Improvement of Teaching in the Sunday School**.

Charles A. McGlone

The Third Heaven. By N. I. Saloff-Astakhoff. Zondervan Publishing House, Grand Rapids, Michigan. 1943. 35 cents.

The Great Parenthesis. By H. A. Ironside. Zondervan Publishing House, Grand Rapids, Michigan. 1943. \$1.25.

The Coming Tribulation. By Cecil J. Lowry. Zondervan Publishing House, Grand Rapids, Michigan. 1943. 75 cents.

Tomorrow. By Anton Darms. Moody Press, Chicago, Illinois. 1943.

These four books were all laid on my desk at one time. They all proceed from the same standpoint. It is not surprising. Always in time of crisis, especially in war times there arise many who undertake to interpret the mysteries of providence and the predictions of prophecy. There really have been fewer of these during the present war than one might have expected.

These before us all issue from the school of dispensational, millennialistic theory. They have the faults of that school of exposition: a fundamentally erroneous conception of the function and use of prophecy; a strange mixture of literalism and imaginative idealism, under the conviction of great spiritual insight and loyalty to the mind of God and the word of scripture; a fantastic lack of realism in facing the facts of history.

The Third Heaven has little of millennialism, but a thoroughly artificial arrangement of the three heavens. It combines scriptures from different parts of the Bible to build up its literalistic description of its constructs. Its three heavens utilizes definitely the concept of millennialism. It confesses ignorance as to just how God is going to handle some of the problems produced by this mosaic of scriptural assurances, but expresses an unwavering faith that God will not be lacking in resources even to reconcile contradictions.

The author is very sure that he knows about the three heavens, because he claims to have had an experience to be described in close parallel to Paul's account of his own: "I know a man, living now in America, who several years ago was caught up into the third heaven, where it was given to him for just one moment to get a glimpse of its unspeakable

glory, a glory which cannot be described here on earth. The heart of the one thus caught up would have stopped if it had lasted one moment longer, because of the indescribable ecstasy, joy and wonder, for it is a glory which our mortal being cannot endure."

The other three volumes are all of a piece. Their contents can be inferred readily from their titles. The most important of them is that by Dr. Ironside. His title is repulsive to anyone who believes in the active contemporaneous God of history, and the discussions confirmed the title. "The Great Parenthesis" is that period of history which, according to the "dispensational theologians," lies between Daniel's 69th and 70th "weeks." It is to be identified as a period between the crucifixion and the millenium. This is such an artificial and superficial view of redemption in history as to make one wonder how anyone with reverence for God and some knowledge of history, and a genuine belief that "the grace of God hath appeared unto all men bringing salvation," can ever accept it and can teach men in accordance with it.

The whole notion that God has turned over the main course of history to the devil and is through undeterminable centuries limiting himself to conducting a little side-show history, is so unworthy of the Biblical conception of God and of the meaning of the incarnation as to make one almost shudder at the thought of it.

The dispensationalists actually, of course without being aware of it, make God dependent upon the Jews for effecting his purpose in history, rather than upon his own redeeming, incarnate Son. They encourage the church to expect little of the gospel, and they actually set aside the church as the effective bearer of that gospel to the kindreds and nations of men.

Dr. Ironside is a great soul, a very popular preacher, an earnest believer in the saving grace of God. Yet one reads this book with a feeling that it moves in a realm far removed from the revelation of God's grace and purpose contained in the scriptures. The artificial manipulations of scriptural ideas and language build up a scheme of history

remote from both the actual facts of history and from the constant calls and commissions which God makes to men. It makes God out to be the God of one race and not the God of all the races.

Having made a frame of history for God to work in, and God not having fitted the events of history into that framework, the apocalypticists of the centuries immediate preceding the incarnation, and apocalypticists who have arisen within the Christian movement, are all under the necessity of rescuing their faith in the integrity of God. This they do by postponing the fulfillment of the "promises" of God as they have misconceived these promises. They are bound to hold to the frame. They believe that its structure is infallible and inviolable. What then are they to do with the long history in which the Messiah does not justify their framework? They confess that they were mistaken about the time factors. They postpone the filling out of the frame with actual facts until a great literal millenium is ushered in. They still contend that God shall do exactly as their framework provides. They then resort to "**the great parenthesis**," during which, according to them, God sits back and lets the world go to the devil for several thousand years.

There are many scripture passages the interpretation of which in these books and especially in the larger one is repugnant to reasonable understanding of the original meaning and application. Perhaps the worst example, and most amazing in a man who really has some extensive resources for interpretation, is the dealing with James' use of Amos in the Jerusalem Conference (Acts 15). How anyone can honestly make such a mess of the fair use of the scriptures as the dispensationalists do with this key passage of theirs is indeed a puzzle. The most elemental understanding even, of English, ought to prevent one from taking the quotation from Amos "After this I will return," as meaning after the time of this Jerusalem conference and even after the Christian Era. What would Amos know about the Jerusalem Conference? Of course the antecedent to "this" must be sought in Amos, not in Acts. Moreover, James was using Amos to show that the work of Barnabas

and Saul was in full accord with and the fulfillment of, the anticipation in Amos. I know of no case of such serious abuse of the true meaning of scripture as that which is constantly used by interpreters of this type. Its perversion of the true sense is complete, its damage to trusting saints is immeasurable, its denial of the universal validity of the gospel of the atonement in Christ Jesus is appalling. I speak strongly because under this leadership very many are being mislead and are taking an unrealistic and unfaithful attitude toward the atonement of our Saviour-Lord and toward his commissions to his followers and to his churches.

To call this "the age of the Church" and to mean by that not the churches as the agency of the gospel of the glory of God, but as minute minority of favored elect, is to ignore and reject the function of the church in "the plan of the Ages which God projected in Christ Jesus." To separate the Kingdom of God from the Kingdom of heaven can be done only by ignoring abhorrent facts as to the use of these terms in the Gospels. The word dispensation is never once used in the Bible with the meaning which is fundamental for the dispensationalists.

W. O. Carver

Preaching the Word of God. By Morgan Phelps Noyes. Scribners. \$2.00.

"The minister is not primarily a philosopher, engaged in the building of a structure of thought roomy enough to house harmoniously his varied knowledge. He is not another essayist, letting his mind play upon the many-sided life of which he is a part. He is not one more commentator, bringing to bear his own background of experience and information upon the swiftly moving events of a tumultuous time. When a man goes into pulpit to preach, or moves about a community as a minister, he does so because he has been commissioned by the church to be an interpreter of the Word of God to his generation." Such is the conception of the ministry that runs through the luminous pages of this challenging series of lectures. By the Word of God is not

meant the Bible only, but that message of God's will for men that grows out of a study of the Bible and of the "contemporary revelations of the divine will in the larger world of which he is a part." "Only as his message has its roots deep in those sources of truth which are wider than the measure of his own mind can he rightfully claim to be an interpreter of the Word which the world needs for its salvation." A large emphasis is placed upon the preacher as **interpreter** of the Scriptures of Christ, the Word made flesh, of Christian history, the needs of our present world. This is the preacher's ambition spurred on by the conviction that humanity needs it for its salvation.

Following the basic first chapter are lectures discussing the relations of the preacher and preaching to the church, to the world, to the needs of "every man," to pastoral ministry, and to worship, each of which is worthy of careful study. They help the preacher to see his task and give him a sense of the essential value of his work in the world. It is a book for every preacher. J. B. Weatherspoon

The Path to Perfection. By W. E. Sangster. Abingdon-Cokesbury Press. 1943. 214 pages. \$2.00.

How would you occupy your mind while waiting out enemy attacks in an air-raid shelter? Here is a man who busies himself with research in the central doctrine in the teaching and preaching of John Wesley while London is being blitzed from the air by the Nazis. Now there is a parable! Driven underground by bombs of an enemy bent on the destruction of a nation, a citizen comes out after a while not with hatred and cries for revenge, but with a book on the Christian experience of perfect love. And it is a good book for any time. Several good books have been written on the Christian doctrine of perfection but none just like this one. The sub-title defines the scope of study: "An examination and restatement of John Wesley's doctrine of Christian perfection." Dr. Sangster gives enough biographical material to make the reading of his book a pleasant experience for all who appreciate the place of John Wesley

in the history and thought of Christianity over the past two centuries and more. In the first three chapters he surveys the data bearing upon the doctrine and then states that doctrine. Following that he presents a rather thorough examination of the view, first as to its biblical support (four chapters), then as to its theological soundness (four chapters), and finally as to its psychological adequacy (six chapters). In the last five chapters the view is restated with the development of constructive criticisms that are implicit in the analysis that is presented in the main body of the book.

Sangster appraises in a fair manner the weaknesses and inconsistencies in Wesley's view, and yet he is convincingly positive in his affirmation of the strong points. His own appreciation of the doctrine is reinforced by the testimony of some outstanding disciples of Wesley, including E. Stanley Jones, who places great stress upon a second experience of grace in the Christian's relation with Christ.

All in all this is a good book. It will help the careful student, whether his interest is in the general range of Wesleyanism in modern Christianity or in the special doctrine of sanctification, or Christian perfection. It will lead the general reader to clearer thinking and noble aspiration in the central area of the Christian life. This is no time to be treating the doctrine of sanctification lightly. Perhaps no doctrine calls for more serious or thoughtful study, and more promises a greater reward. Dr. Sangster adds a very helpful bibliography.

H. W. Tribble

The March of God in The Age-long Struggle. By J. J. Wicker. Broadman Press, Nashville, Tenn. 1943. 234 pages. \$2.25.

"There are only two principles in the universe: one is the will of God; the other comprises all that opposes God's will. All history is born of man's obedience or disobedience to the will of God, and no matter which it may be, 'All history is His story'." Thus Dr. Wicker states in the first chapter of his very stimulating book his interpretation of history. In the pages which follow he proceeds to show how the

Bible illustrates his thesis. At the close of each chapter dealing with the Old Testament appears the statement: GOD GOES MARCHING ON! The chapters dealing with the New Testament close with the sentence: CHRIST GOES MARCHING ON! The book ends with the statement: AND CHRIST IS CROWNED!

The book is divided into three parts: "The Way of Man," "The Way of Kings," and "The Way of Christ." The separate chapters are short, carefully outlined, and full of striking sentences. Alliteration is used very lavishly.

Dr. Clarence W. Cranford says in the Introduction: "This book is different. It turns men's thoughts toward God. It should be read."

J. Leo Geren

Martin Luther, God's Man of Destiny. 149 pages.

John Wesley, The World His Parish. 140 pages.

Both by Basil Miller. Published by Zondervan. \$1.00 each.

Writer Miller has made a specialty of writing popular biographies of religious leaders—David Livingstone, George Muller, Charles G. Finney, Martin Niemoeller, the above two and others. The books come too rapidly to show the results of profound research. That is not the purpose of the author. He manifestly intends to present his subjects so as to inspire and instruct the average reader. He succeeds admirably well. The choice and arrangement of material leaves one with a good mental picture of the life, spirit, influence and environment of each subject. There is a bit of hero worship always discernible, but the character analysis and interpretation is quite credible. The books might well be purchased for church libraries and for homes containing adolescents and young people.

S. L. Stealey

Martin Niemoeller. By Basil Miller. Zondervan Publishing House, Grand Rapids, Michigan. 1942. 160 pages. \$1.25.

In this book Basil Miller, one of the popular religious biographers of the present day, relates the gripping story of the U-Boat commander who turned preacher, defied

Hitler, and landed in a concentration camp. Niemoeller is undoubtedly one of the great Christians of our age, a man of gallant courage and giant faith. One cannot read Miller's brief, simple, necessarily incomplete biography of him without being challenged to live more ably and more courageously for Christ.

J. Leo Green

A Daily Devotional Study of The Bible. By F. H. Veenschoten. The Christopher Publishing House, Boston, Mass. 1943. 446 pages. \$2.50.

As the title indicates this book is a book of devotional studies in the Old and New Testaments. The book is designed primarily for young people. It is written in simple story form. There is a story for each day of the year. With each story are included comments and a brief prayer by the author. The reviewer has seen better devotional books.

J. Leo Green

Increasing Church Attendance. By Albert H. Gage, Grand Rapids, Michigan: Zondervan Publishing House. 153 pages. \$1.25.

Dr. Gage has rendered a valuable service in bringing together many happy and practical suggestions as to how church attendance may be increased in these difficult days. He has no bag of tricks, but lays down fundamental principles and describes tested methods. His first concern is that a church shall understand its unique mission and message, and then carefully analyze reasons why people do not go to church. Conceiving the function of the church in simple New Testament terms, the author shows that building and maintaining attendance is a cooperative task—the pastor must do his part, the laymen must do their part, the church schools and other organizations must do their part. What that part is he sets forth plainly and attractively. He then discusses ways and means of holding new members, outlines methods that have worked, and uncovers "the secret of it all." Pastors might do well to make this book the basis of a series of conferences with their people, possibly in connection with the mid-week prayer service. The author

satisfactorily proves that church attendance can be increased if certain simple conditions are intelligently met.

G. S. Dobbins

From Jesus to Paul. By Joseph Klausner, Ph. D., Professor of Modern Hebrew Language and Literature in the Hebrew University, Jerusalem. Translated from the Hebrew by William F. Stinespring, Ph. D., Associate Professor of Old Testament, Duke University. The Macmillan Company, New York. 624 pages. \$3.50.

This monumental work follows and is companion to the author's previous volume, "Jesus of Nazareth." It is the product of diligent labor through a period of years and of devoted scholarship. Its chief value for the world of Christian scholarship will lie in the mass of material concerning the world of Paul that the author assembles and relates in one volume. Its general interest and significance may lie in another direction, namely, its revelation of the mind of the modern Jewish religious intellectual concerning Christianity. This is suggested in the "Apology of the Author" at the beginning of the book. Here he says: "The important thing is that the new book sets before the reader two great questions: How was Christianity separated from Judaism, and why did Judaism not accept the teaching of Paul as it likewise did not accept the teaching of Jesus?"

In his effort to answer his questions the author gives, perhaps unconsciously, and with captivating frankness a confession of the underlying cause of Israel's rejection of Christianity. "If Judaism had listened to the voice of Paul, it would have disappeared from the world both as a religion and as a nation," says Dr. Klausner, "without leaving any influence whatever upon the great pagan world. But Judaism wished to endure as a religion, in order that in the course of time the pure ethical monotheism and the ethico-social Messianism of the prophets might prevail; and it wished to endure as a nation, in order that it might again be free upon its own soil to create these politico-national and economico-cultural values as do all other nations" (p. 593).

The author gives other reasons for the refusal of the Jews to accept Christianity, but he spoke truly in the statement above, not only concerning the cause of the rejection of Paul's doctrine, but concerning the rejection by the Jews of Jesus as their Messiah. The wish of Judaism to endure as a religion and as a nation, as Dr. Klausner puts it, explains more than all else that is said put together. Said another way it was the unwillingness of Judaism to die in order to find itself in the fulfillment of the law and the prophets in Jesus the Christ that explains its rejection of Christianity. If this be understood the efforts of the modern Jewish mind to explain its rejection of Christ are not unjustly interpreted as rationalization. In this category may be placed Dr. Klausner's statement that Paul's teaching was "infused with a phantasm, which a lucid mind cannot endure." Further light on what the author means by "phantasm" is given when he says, "This phantasm was based on a hope of the imminent "Parousia," something which could not be fulfilled. It rested upon three foundations: a crucified Messiah who arose from the dead, an imaginary vision in which this Messiah was revealed to Paul alone in a special way—these things in the past—and a belief in the appearance from heaven ("Parousia") of this Messiah—in the future. Paul himself makes it emphatic that without these beliefs Christianity is mere foolishness and Christians the most 'pitiable' people in the world" (p. 592).

All of which speaks eloquently of the fact that Dr. Klausner is not an objective and unbiased interpreter of his data. And yet he does manifest a fine spirit and a disposition to do all justice to his subject and to Christianity. This, combined with his unquestioned scholarship, will doubtless influence some Christian scholars to receive this work with open arms and unstinted approbation. This reviewer, with due regard for Dr. Klausner's scholarship, cannot but see the rapier the author plunges into the heart of Christianity from behind a cloak of concessions and sweet-spiritedness. We shall not add, "Fine! Fine!" to a chorus of praise, therefore, but shall be content to thank this good Jewish scholar

for a very excellent description of the thought patterns, culture, customs, etc., that went into the making of Paul's world, and for a very interesting revelation of the mind of the modern Jewish religious intellectual concerning Judaism's rejection of Christianity.

And while expressing gratitude for the good things Dr. Klausner has done this reviewer wishes to add his personal thanks for the word of this Jewish scholar concerning Form Criticism, and also for the "concession" he makes concerning Paul's authorship of Ephesians (p. 242). It is good to know from a non-Christian that Paul wrote Ephesians! But hear what he says about Form Criticism: "these denials (from the Form Critical School), which come from **Hyperkritik** and a sophistical skepticism, do not succeed in disproving the data in the early parts of the Gospels. Later tendencies do not justify the fabrication of these data by the first primitive Christians. . . If we had ancient sources like those in the Gospels for the history of Alexander the Great or Julius Caesar for example, we should not cast any doubt upon them whatsoever" (pp. 259, 260).

It is difficult to see how one who possesses the good judgment to say this can claim, as Dr. Klausner does: "it is permissible to say—of course with certain reservations—that it was not Jesus who created (or more correctly, founded) Christianity, but Paul" (p. 581). Also it should be noted that Dr. Klausner thinks that Paul was an epileptic and that this is the explanation (in part) of his vision on the Damascus Road (pp. 326-327).

Dr. Klausner's original work was in Hebrew, so the world of scholarship is indebted to Dr. Stinespring of Duke University for the herculean task of translation.

Edward A. McDowell

Discovering Ourselves. By Strecker and Appel. New York: The Macmillan Company. 434 pages. \$3.00.

This is the second edition of a book that came out some ten years ago and which at once won wide popularity. The authors are both medical men, and have drawn their

materials largely from their experiences as practitioners. They have added significantly to the knowledge which we now possess concerning the psycho-somatic relationships which must be taken into account by every physician and the minister who would deal skillfully and wisely with his people who are at one and the same time sick of body and sick of mind.

The book constitutes an exhaustive treatise on the intimate relation of body and mind. The psychological concepts are a bit outmoded, but the authors treat realistically and competently the "psychology of everyday life," in terms of conflicting urges of thought, feeling, and action. The influence of William McDougall is clearly apparent. A chapter is devoted to each of the major emotional drives, such as anger, fear, anxiety, and the like. Clear and helpful discussion is made of extroversion, introversion, rationalization, segregation, repression, dissociation, sublimation. The special value of these discussions is that they are lighted up with case studies that have come from the authors' experiences as physicians.

The authors belong to the so-called "American School of Psychiatry," who are the followers of no particular leader, but who seek light wherever it may be found. Their interest first is in description and then in cure, and whatever serves their purpose is utilized no matter what its source. The book is not written from a religious viewpoint, hence raises no issues of particular interest or consequence to the minister. There is a sense in which the book is all the more valuable because of this fact, since its findings are without theological bias. A valuable feature is the "questions on individual chapters" at the close of the book. Some of these questions might well serve as an instrument for self-examination and self-appraisal. Those who want an authoritative book on the medical aspects of the mental and emotional life will find in this volume a satisfying and trustworthy treatment.

G. S. Dobbins

Life Together. By Wingfield Hope. Sheed and Ward. \$2.50.

This volume presents a Roman Catholic view of marriage and the family, and the problems of family life. It bears the "nihil obstat" of the censor and the imprimatur of Archbishop Spellman. The Roman Catholic Church stands as a conservative Gibraltar in its teachings concerning permanent monogamy. We disagree heartily with its sacramentarian basis, but there is much wisdom in this book; and it would be found of great value to Baptist preachers not only to know what the Catholic Church is trying to do to stem the tide of family instability, but also to be stirred by the sincerity and insight of this author.

J. B. Weatherspoon

A Lovely Find. William Allen Knight. W. A. Wilde Company, Boston. 1943. 41 pages. 50 cents.

The experiences Mr. Knight had as he visited various parts of the Holy Land are here related. A young mother, living in a cave—like abode and caring for her young child, brings a new meaning to the Biblical phrase "laid him in a manger" and to the Palestinian custom the words describe.

The story, written specifically for the Christmas season, could be used effectively as part of a devotional program, although the author's use of the impersonal third person and the passive voice makes his writing somewhat stilted. The book would also make an appropriate gift.

Charles A. McGlon

Look For The Dawn. By Talmage C. Johnson. The Broadman Press. \$1.25.

These sermons are described in a sub-title as "sermons of Courage, Hope, and Faith for Crucial War and Post-War Days." And such they are. Written in a style characterized by simplicity and grace they have the strength of directness and point and insight into the problems that we are now facing. Illustrative material is drawn from modern literature and life with good effect. The author is pastor of the First Baptist Church of Kinston, N. C., and deservingly

dedicates the volume to Dr. B. W. Spilman, one of his parishoners and "the grand old man of Southern Baptist Sunday School work."

J. B. Weatherspoon

Lights and Shadows. Virginia Doss. The Broadman Press, Nashville, Tennessee. 1943. 51 pages. \$1.00.

This collection of twenty-two long and short poems comprises experiments on the part of the author into unrimed verse, sonnets after the Italian form and based on Dante, as well as deliberately schemed verse put together in answer to the question, "How do you write a poem?" However, Miss Doss states in her Preface that "some of the poems were conceived less phlegmatically, and, in a sense, may be attributed to inspiration."

Since poetry is written primarily to be read aloud, this reviewer was impressed with the sound of the language, especially in "Equal Loss," which poem, incidentally, he would choose as the best in the book. Again, since much poetry is written purely for enjoyment, this reviewer found himself re-reading "Shadows on the Moon" and "The Sea." He feels that the individual poems, as a group, are easier in rhythm and less laboured in style than is the nine-sonnet sequence VITA NUOVA.

Charles A. McGlon

A Portrait of Jesus, A Twentieth Century Interpretation of Christ. By Sherwood Eddy. Harper and Brothers, New York. 231 pages. \$2.00.

"There is no historical task which reveals a man's true self as the writing (or reading) of a Life of Jesus." The words are Albert Schweitzer's and are quoted by Mr. Eddy in the Introduction of this his latest book. The book under review is an illustration of Schweitzer's point. It is very revealing of the character of the good man who wrote it. It will add little that is new to the vast literature on Jesus, but it will have value because it is Sherwood Eddy's interpretation of Jesus. For long time Sherwood Eddy has been a part of the American scene. He has had no undistinguished part in shaping the religious thinking of the

nation. His influence has been particularly strong among the college youth of the land. What he thinks of Jesus therefore commands attention.

Mr. Eddy is an eclectic in his approach to critical questions pertaining to the Gospels and the mission of Jesus. It is obvious that he has been powerfully influenced by Form Criticism, and yet it cannot be said that he has gone all the way with the Form Critical School. He is an admirer of Albert Schweitzer's, but he refuses to accept in full his "thoroughgoing eschatology." He rejects the supernatural in the "miracles" of Jesus but he heartily embraces the resurrection. He is an enthusiastic advocate of the ethical system of Jesus and yet he rejects literalism and legalism in the practice of Jesus' commands. He says: "The Sermon on the Mount gives the Christian a principle of love as the spirit in which he is always to act, but never a rigid precept for specific action in all circumstances. It is only the legalist, the literalist, and the absolutist who will so misunderstand it." He likewise rejects pacifism.

A strong suggestion as to the character of a book by Mr. Eddy on Jesus is provided by this statement made concerning his feeling upon visiting Jacob's well at Sychar and his conviction concerning Jesus' promise in John to give the water of life:

"I was completely oblivious of the historic accuracy or inaccuracy of the incident, whether the Samaritan woman was an historical fact or an allegory. This I could never prove or disprove and I cared as little for these details as did the author of this great Fourth Gospel. But I could daily prove the timeless spiritual truth of this passage. The essential thing was not a question of Jacob's well, or of the Samaritan woman, or the author of the Fourth Gospel. I can testify that in seventy-two years, here is the one and only completely satisfying source of life that I have found in this sinful world of war and suffering and sorrow" (pp. 178-179).

And so this book is Sherwood Eddy's testimony to Jesus. As such it is well worth reading. Edward A. McDowell

The Second Christmas. By John Haynes Holmes. The Macmillan Company, New York. 1943. 65 pages. \$1.25.

Three stories comprise this volume: "The Second Christmas," "The True Story of the Inn-Keeper," and "The Wise Men Come to Herod." They are told with no little flight of the imagination into the realm of fantasy.

Mary, still troubled about this son of hers called Jesus is compelled to steal away to the stable where she sees a strange light illumine the walls. As she returns to the room where the cradle holds the one-year-old child "she remembered what she had seen. The baby's feet drawn down straight and stiff, and his arms flung out wide on either side—as though he were stretched upon a cross—and on his face—a smile." It is his smile which brings comfort and assurance to her.

The second tale tells of a visit by the child Jesus to the keeper of the inn, of the dramatically ironic meetings the rough inn-keeper and his equally rustic though devoted wife have with Jesus, even after the terrible days of the Crucifixion.

An evil one brought to salvation as he was hindered in the execution of his king-directed duty is the central character in the story of adventure which concludes the trilogy. Many who read the book will also feel that it is the best-written, least drawn-out of the series.

Charles A. McGlon

A Compend of Luther's Theology. By Hugh Thomson Kerr, Jr. The Westminster Press, Philadelphia. 253 pages. \$2.00.

A short time ago Dr. Kerr published "A Compend of the Institutes of the Christian Religion, by John Calvin," which was widely received and appreciated. Now he gives us a companion volume on the works of Luther which, one may safely predict, will meet with an equally wide and grateful reception. We have not yet exhausted the many possibilities of Luther's thought in its influence upon the modern interpretation of the Christian way of life. It is an encouraging sign to find a quickening interest in the thought of the great reformer.

This volume renders the central streams of thought in Luther accessible to that great host of Christians who do not find it expedient to make a first-hand study of his writings. It is a sort of 'Readers Digest' of Luther's theology. It gives Luther's thought in his own words without comment. One would be richly repaid for reading the book through, and yet it will serve admirably as a handy reference work on Luther.

Dr. Kerr has organized the excerpts from Luther's writings around these central themes: Revelation and the Bible; God; Jesus Christ; The Office and Work of the Holy Spirit; Man; The Christian Life; The Church; The Sacraments; Christian Ethics; The Christian and the State; and Eschatology. A helpful index is added.

This is a volume to be recommended to all students of Christian theology, and especially to those who are interested in historical theology.

H. W. Tribble

Great Nights of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury Press. \$1.50.

Dr. Macartney works at the business of making his preaching interesting. And evidently he has discovered that to string his pearls is valuable. Already we have had from him volumes on the "Greatest Words in the Bible," "Sermons From Life" and "More Sermons From Life," etc.; and now he presents a series on "Great Nights," taking texts that record experiences in the night. Here are a few examples: "The Night of Doom" Ex. 12:29; "The Night of Dissipation" Daniel 5:30; "The Night That Knew No Morning," John 13:30; "Night No More," Rev. 22:5. Each of the sixteen sermons presents life situations and spiritual problems which are made the bases of gospel challenge.

J. B. Weatherspoon

The Heavenly Guest, An Expository Analysis of the Gospel of John. By H. E. Dana. The Broadman Press, Nashville. 152 pages. \$1.25.

Of this his latest book Dr. Dana says: "This brief treatise is not offered as a work of technical exegesis, but as an

expository analysis that will aid the preacher in preparing messages from this rich and practical Gospel, and that will make its own message clearer to the general reader. . . Problems of historical and literary criticism have in the main been waived, having been briefly noticed only where fairness or intellectual honesty seemed to make it imperative."

Dr. Dana is one of the ablest scholars Southern Baptists have produced. In his own chosen field of New Testament study he is an authority. He has given us here a logical and useful outline and interpretation of the Fourth Gospel which should prove especially helpful to preachers and Sunday school teachers in their preparation of expository messages and Scripture lessons. Dr. Dana's presentation is clear and convincing, and therefore easily followed. We shall anticipate other helpful books from his fruitful pen.

Edward A. McDowell

Changing Emphases in American Preaching. By Ernest Trice Thompson. Westminster Press. \$2.00.

In a series of biographical studies the author of these lectures makes a worthwhile study of American preaching. There might have been other chapters, and we hope Dr. Thompson will write further. But the selections here made is not to be criticised, for they represent distinct and significant points of emphasis each distinct from the others and indicating trends in the American pulpit. Horace Bushnell stands for the beginning of American liberalism, H. W. Beecher for the popular revolt against Calvinism, Moody for the high tide of evangelism, Washington Gladden for the "New Theology," and Rauschenbusch for the challenge of the social gospel. There is history that preachers should know, and also definitions, and insight into the spirit of men who possessed remarkable power. J. B. Weatherspoon

Together We Build America. By John R. Scotford. New York: Friendship Press. 1943. 48 pages. 25 cents.

America's Changing Frontiers. By Mark A. Dawber. New York: Friendship Press. 1943. 30 pages. 15 cents.

Get Together Americans. By Rachel Davis-Du Bois. New York: Harper and Brothers. 1943. 182 pages. Cloth, \$1.75.

There is a wholesome new interest in Home Missions. Some splendid literature is being produced, where only recently there was a definite lack. Here are three examples of timely publications pointing out new needs and new ways of meeting the needs of Christianizing the United States. (Note that each title uses the word "America" in the restricted sense of "the United States of America," a habit which our South, Central American and Canadian friends mildly resent, but which is difficult to avoid).

Scotford's booklet is a profusely illustrated bochure on the various racial types which make up the population of the United States: Greek, Nordic, Latin, Slavic, Scandinavian, Oriental, Negro, and Jewish. The emphasis is that each group has its role to play in the building of a better America.

Dr. Dawber is the executive secretary of the Home Missions Council. His pamphlets deals with the newest missionary tasks created by war conditions: in defense communities, service camps; evacuation centers; and the newly aggravated race situation. It is calculated to arouse Christians to challenging problems which have arisen under their very noses in the last few months.

Miss Davis-Du Bois gives us a full-length book treating in most interesting fashion one of the recently developed techniques in Home Mission work, the Neighborhood-Home Festival. This is a type of community gathering designed to bring together those of various racial and cultural backgrounds who live near each other for the purpose of overcoming feelings of suspicion and antagonism. This is done by leading the groups to play and sing together, using songs, dances, foods and costumes characteristic of various nationalities and so yielding sympathetic knowledge and Christian friendliness. Concrete plans and practical suggestions are given, growing out of actual experiences in

conducting this wholesome new form of inter-cultural understanding. The element of evangelism is of course absent in this form of activity, since the emphasis is upon the presentation and appreciation of all the variant religions and racial traditions. Increase of fellowship and harmony is to be sure a worthy end in itself. H. C. Goerner

Enduring Faith. By William Carey Coffin. The Christopher Publishing House, Boston, Mass. 1943. 69 pages. \$1.25.

The faith for which the author contends is a rational faith in the God of science and natural law, a faith that has been freed from the shackles of mythology, superstition, and supernaturalism. A few statements may be quoted to give the author's general viewpoint: "What was Paul's gospel? Setting out on his journey with the great idea of converting the heathen, he was obliged to paganize the gospel. The heathen knew nothing of the Jewish Messiah, so he gave him the name popularly known among them, he called him the Son of God, which was a common name in mythology." "In all human history none have spoken from beyond the grave to tell of immortality." "In all the eternal ages there has never occurred a supernatural miracle...The supernatural miracle is only a mental mirage born of ignorance and superstition." "William Cullen Bryant wrote: 'Truth crushed to earth shall rise again; the eternal years of God are hers.' Maria Mitchell wrote: 'Every formula that expresses a law of nature is a hymn of praise to God'...Enduring Faith recognizes both of these quotations as inspired, as was the shepherd king when he sang that the heavens declare the glory of God." J. Leo Green

A Minute of Prayer. By The Mutual Broadcasting System. Garden City Publishing Company. 1943. 373 pages. \$1.00.

This volume, presented by the Mutual Broadcasting System, contains prayers offered over the radio during 1942. Each prayer may be read within one minute. They were phrased by Catholic Priests, Protestant Ministers, and Jewish Rabbis from various parts of the country. The

volume has interest for the emphasis that it places upon a pause for prayer in the crowded radio programs of an average day. It may be interesting to many to see the volume as a study in what ministers regard as the most important concern that can find its way into the very brief prayer that seeks to focus the thinking of an unseen multitude upon the mercies of our Heavenly Father.

H. W. Tribble

Theology In Transition. By Walter Marshall Horton. Harper & Brothers, New York. 196 pages. \$2.50.

This volume contains two early volumes by Dr. Horton in revised and abbreviated form: *A Psychological Approach to Theology*, and *Realistic Theology*. The introduction, under the title, *Between Liberalism and the New Orthodoxy*, is the article published in the *Christian Century* about a year ago in the series "How my Mind has Changed in the Last Ten Years."

Dr. Horton is rendering a valuable service in making these three contributions available to students of theology generally in one attractive and useful volume. It contains nothing new for those who have been following Dr. Horton over the past ten years, but many of them will desire the volume in order to have this material at hand for reference. Others who have not yet become familiar with his views will welcome this opportunity to get acquainted with him.

H. W. Tribble

God Will Help You. By James Gordon Gilkey. The Macmillan Company, New York, N. Y. 1943. 114 pages. \$1.50.

Man's greatest need in a day of crisis is an adequate religious faith. Our day is surely a day of crisis. Many lives have been terribly upset by the tragic events of our time. In his latest book James Gordon Gilkey, a popular New England preacher, endeavors to bring immediate and practical help to the thousands who are facing uncertainty, hardship, grief, or death. He writes in a readable and engaging manner of the resources inherent in a vital faith

in God, a God who is ever present, who is interested in each individual, who is ever ready to help those who yield to his will, and whose love and power can be trusted not only in life but also in death. The book contains many apt illustrations and quotations from literature and life.

The reviewer received help from Dr. Gilkey's book. He could wish that the author had more room for Christ in his Christian faith.

J. Leo Green

Come and See. By Helen Allen. Association Press. Revell Company. 85 pages. \$1.25.

Miss Allen is a daughter of a Lutheran minister. She has had experience as teacher, parish secretary, writer of material for Lutheran Church publications. She here writes a little gift type of book for young people. In simple, rather uninspired style she sets forth an imaginary vision of those in Old Testament and Christian history who have followed the ideal of service to their fellowmen. Brief glimpses are given of Abraham, David, Isaiah, Jesus, Paul, Polycarp, St. Francis, Luther, Zwingli, Calvin, George Fox, Wesley, Jonathan Edwards, Muhlenberg, Booth, Finney, Lincoln, Booker T. Washington, Sundar Singh (good sermon illustrations here), Kagawa, Niemoeller, Muriel Lester and the Chiang Kai-sheks. The book lacks the artistic touch of Henry Van Dyke but is done in a similar style. None of the separate presentations is especially striking, but the total effect is effectively inspirational.

S. L. Stealey

In Search of Maturity. By Fritz Kunkel, M. D. New York: Charles Scribner's Sons. 290 pages. \$2.75.

Those who have read Dr. Kunkel's former books and are acquainted with his "We-Psychology," must have realized the significance of the implications for religion, especially the Christian religion. The "We-Psychology" is *Gestalt* in its personalistic and social aspects. Its basic proposition is that personality finds its best development and expression in the conditioning of the group, the individual being more and other than the sum total of his egoistic parts. Back of

finite personality is infinite personality, or God, who revealed himself in the person Jesus Christ.

For centuries Christianity was without psychology, producing what Kunkel calls "theologism." Then psychology arose and during its early history was without religion, producing "psychologism." The author's brave effort is to bring religion and psychology together in a vital union. He defines the secret of harmony in the so-called "depth psychology," or penetration into the inner recesses of the subconscious.

Dr. Kunkel is a master analyst. With deft strokes he uncovers the hidden depths of human life, revealing a startling universe of egocentricity struggling with the power of altruism and God-consciousness. An outline of a religious psychology would therefore include thoroughgoing inquiry into the meaning of power, individual and collective; the problem of the ego or self; the process of growth of images as conditioned by the "We-group;" the process likewise of disintegration, according to which the ego and its "shadow" bring about disunity and a caricature of love; an understanding of the function of negation, with its resultant wrong ego images, tensions and inhibitions, blunders and crises; the meaning and the tragedy of idolatry, when something other than God becomes dominant; the possibilities of conscious growth through the processes of individuation, integration of the past and the future, and the emergence of the new life.

The book closes with four intensely practical chapters on "Depth-Psychology in Self-Education," in which are presented problems, principles, methods, "confessional meditations." There is a doctrine of redemption, but as one would expect, the human element greatly outweighs the divine element. Dr. Kunkel knows much more about human nature than he does about the divine nature and puts more trust in the power of man to save himself than in the power of God for salvation. Yet the book has exceedingly valuable leads for an effective Christian apologetic. G. S. Dobbins

Captain Peggy of the "Mamie-L." By Helen Dickson. Thomas Nelson & Sons. 1943. 174 pages. \$2.00.

Here is a fascinating story concerning a very active and ambitious girl, the daughter of a foreman in a logging camp. Without opportunities of education, she resolved to go to school so that she might qualify for a nurses' training course. Her experiences are interesting, and the story is told in a manner that will grip young readers and at the same time impart to them some genuine inspiration. The publishers are to be congratulated upon producing such a book. It makes an admirably gift for girls in the late junior and early teen age.

H. W. Tribble

The Bible In The Building of Life. By Mildred A. Magnuson. New York-Nashville: Abingdon-Cokesbury Press. 245 pages. \$1.50.

This is another in the series of "guides to Christian living" texts in Religious Education. The Teacher's Book is intended to be used in connection with Pupil's Book I and Pupil's Book II, all being published for the International Committee on Co-operative Publication of Vacation and Weekday Church School Curriculum Materials. Paul H. Vieth is the editor of the series.

The Teacher's Book and the Pupil's Books are planned with a view to utilizing the project principle in Bible study. Junior boys and girls are set to work under the stimulation and guidance of the teacher to discover "what the Hebrews learned," how to use the Psalms in worship, how to know and follow Jesus. The materials are arranged with much care and the procedures suggested are in line with the best modern pedagogy. The Teacher's Book is especially rich in suggestions as to how the study may be made most interesting in accordance with the principle of "learning by doing." Moral and intellectual difficulties are faced frankly, the pupils being challenged to think for themselves rather than to accept traditional viewpoints uncritically. Teachers who desire to do a serious piece of work with a bright group of boys and girls will find these materials exceedingly helpful.

G. S. Dobbins

Can We Win The Peace? By D. F. Fleming. Broadman. \$1.00.

The Norton Lectures at the Seminary last March, delivered by Prof. D. F. Fleming of Vanderbilt University provoked much favorable comment upon their direct commonsense approach to the problems that surround the task of making a durable peace. In this little volume the public is given the opportunity of reading them.

The first lecture is a review of how we lost the peace after World War I. The second lecture analyzes the problems connected with the necessary achievement of economic democracy. The third discusses the possible conclusions of the war itself, such as unconditional surrender, reparations, disposition of the defeated countries. The last lecture presents the necessary conditions of enduring peace.

J. B. Weatherspoon

The Changing Far East. By William C. Johnstone. New York: Foreign Policy Association. 1943. 96 pages. Paper, 25 cents.

Listed as No. 41 in the "Headline Series" of bimonthly publications, **The Changing Far East** in the issue of August 20, 1943. The announced purpose of these publications is "to provide sufficient unbiased background information to enable readers to reach intelligent and independent conclusions on the important international problems of the day." This particular number is admirably prepared to fulfill that purpose.

The author is professor of political science at The George Washington University, Washington, D. C. He gives a rapid survey of the history of the Far East from the sixteenth century to the present, with particular emphasis upon the colonial policies of European nations and the effect of western influence upon the political and economic life of China, Japan, and the East Indies. His treatment is factual and unbiased. Much light is thrown upon the present situation and the problems of the future.

A brief chapter on "China's New Nationalism" by Lawrence K. Rosinger is appended.

The Association's publications may be obtained singly, or at subscription rates of ten issues for \$2.00 H. C. Goerner

Release From Nervous Tension. By David Harold Fink, M. D. New York: Simon and Schuster. 232 pages. \$2.00.

Of the many recent books dealing with health from the psychological viewpoint, this fascinating treatise by Dr. Fink easily takes first place for readability, practicality, scientific insight. The author is a thoroughly trained and widely experienced medical doctor. He has the doctor's wholesome respect for the body combined with the psychiatrist's understanding of the body-mind relationship. Added to this is a literary style that keeps the reader chuckling.

Dr. Fink is prodigal with his illustrations. Almost every statement of fact or principle is backed up by a case in point. The interplay between mind and body is made so clear through apt illustrations that the merest novice gets the idea. The searchlight is thrown relentlessly on our common neuroses and near neuroses, but always with sympathetic understanding. The reader feels that he is in the hands of a kindly, sympathising doctor who knows all about him but still respects him.

The book is by no means confined to revealing description. Descriptive diagnosis is for a purpose, that purpose being to lead to practical prescription. In chapters that are literally invaluable for those suffering from nervousness and emotional conflicts, Dr. Fink preaches the gospel of relaxation, of "letting go," of action that leads to freedom, of play that is good medicine. The mysteries that gather about psychiatry are dissolved, and the plain common sense of this highly trained medical specialist is brought to light. One chapter is easily worth many times the price of the book to those who are struggling with self-misunderstanding: "Every Man His Own Analyst." The mirror is held up in case after case so that the reader can see himself reflected and become his own diagnostician and prescriptionist.

There are not many preachers who would not personally profit from reading this book. With fresh insight into their

own needs and how to meet them, ministers would be in much better position to deal with difficult cases that constantly confront and perplex them. The book is rich in sermon suggestions, as when in the closing paragraphs, the author points out the life-giving quality of work well done. "Your work," he says, "should be done because it is your work. . . Love, praise, understanding, these are all extras. . . But your real satisfaction will lie in your own enjoyment of your own integrity and your own invulnerability. As long as you have your work, nothing can harm you. . . The eternal truth that goodness springs out of the very nature of human nature remains a torch in the hand of the Statue of Liberty. And you, working in your own special way, will find your life by giving it to keep that light forever burning brighter."

G. S. Dobbins

Saint Luke's Story of Jesus. By Hope Costley White. The Macmillan Company, New York. 1943. 119 pages. \$1.40.

Mrs. White has chosen what she considers to be outstanding passages from Luke's writing, and placed them on the left-hand page of her open book; on the opposite pages she then endeavors to explain the meanings of the passages, to enhance them with an account of the historical setting or of odd social customs, to illustrate them with sketches or a poetic gem from secular literature.

The book is clearly written for children, and the author explains that her purpose is to stimulate the reader "to read and to understand the whole of Luke's Gospel." There is rather a wide range in type and style of the paintings reproduced, ranging from El Greco's "Jesus Drives Wrong-Doers from the Temple" to delle Notti's "The Nativity." Two satisfactory maps are placed inside the front and the back of the book.

Charles A. McGlon

Christ and This Crisis. By Samuel M. Shoemaker. Revell. \$1.50.

Preachers are under the necessity of facing for and with their people the problems of the present world crisis. There is a temptation to deal with the more extreme and "world

problems." Dr. Shoemaker centers upon the personal problems—the problems of personal character, attitudes, habits of thought. He calls us to live lives that are worth dying for, to stand on God's side, to make conquest of evil by honesty, cheerfulness, self-denial, cleanness, courage, and prayer.

J. B. Weatherspoon

More Dramatized Stories of Hymns and Hymn Writers. By Ernest K. Emurian. W. A. Wilde Company. \$2.00.

This is a second volume by this author of non-royalty plays dealing with hymns and their writers. I have not seen one presented on the stage but they seem to me to be well fitted to the average church group. The number of characters is not over fifteen, and require little action and change of scenery. However the information is valuable to persons interested in hymns and both preacher and layman will find profit by reading them. Most of them take about forty minutes to produce. Thus churches with facilities will find them useful as play for the mid-week service. The preacher will find much sermon material for hymn singing services or hymn festivals.

Marvin Johnson

The Gist of the Lesson. By R. A. Torrey. Published by the Blakiston Company, Philadelphia. Distributed by Fleming H. Revell Co., New York. 40 cents.

This is a pocket size "Concise Exposition of the International Sunday School Lessons for the Year 1944." Dr. Torrey, well-known preacher and Bible expositor, is author of the expositions, and this fact will doubtless insure wide circulation for the booklet.

Edward A. McDowell

Christian Ventures in Learning and Living. By Charlotte V. and William H. Wiser. New York: The Friendship Press. 24 pages each. Price 25 cents.

These booklets contain discussion and program suggestions for adults, together with guidance for leaders of study groups. The materials are prepared for the use of adults and children. A second series is entitled, "The Church and America's Peoples," and is by William P. Shriver and Mabel

M. Sheibley. Obviously the discussions might be conducted by Sunday school classes, or church societies, or as forums apart from any organization. The materials have been prepared with great care and are designed to give guidance and stimulation in the use of sources rather than to be quoted parrot fashion. Any group prepared to try out the forum idea will find these pamphlets useful.

G. S. Bobbins

Drums and Shadows, Survival Studies Among the Georgia Coastal Negroes. By Savannah Unit, Georgia Writers' Project, Work Projects Administration. University of Georgia Press, Athens. 274 pages. \$3.00.

How swiftly does time cover over live topics with mossy forgetfulness! Not long ago the three letters "WPA" were symbols whose mention might precipitate warm praise or cordial condemnation. Whatever may have been the shortcomings of this government agency, it left its footprints all over the land, footprints of a constructive and cultural nature. One day historians will look through the records of the "depression era" and declare that one of the best expressions of American ingenuity and good sense were some of the projects of the W. P. A. Many alphabetical agencies have come and gone since the depression days but none has done a more useful service than the writers' project, whose labors produced "Drums and Shadows." It seems strange now, in the light of the billions we so readily pour into the coffers of Mars, that the peacetime, constructive work of W.P.A. brought forth criticism from so many quarters.

But this was intended to be a book review, not a discussion of the W.P.A., and we proceed to talk about "Drums and Shadows." It is a series of sketches, remarkably well done, on the Negroes of the Savannah area. Any person who is interested in folk lore, particularly the lore of the Southern Negro, will hail this volume with delight. This reviewer, having lived as a youth in the "Low Country" of South Carolina, became acquainted with the Gullahs of the South Carolina coast. He had come to know by reputation

the "Geechees" of the Georgia coast, but like many another "outlander" he knew very little of their ways and lore. The most surprising thing this book reveals to this reviewer is the large African influence and tradition that seems to persist among these Georgia Negroes. This African influence is due to two causes: first, the comparatively recent coming of the ancestors of these Negroes to American shores; second, the comparative isolation in which these people and their forbears have lived through the years.

The sketches composing "Drums and Shadows" were written from actual interviews with many Negroes. Dialect has been handled with marked success. The startlingly large place that magic, "conjur," witches, ghosts, herbs, etc., holds in the thinking of these people is shown in many places. An appendix lists the many remarkable parallels between African customs and the customs of these people. The book contains a very helpful glossary of the "Geechee" dialect and a series of very striking photographs. The subjects of the latter are for the most part Georgia coastal Negroes, though there are also photographs of their arts and crafts.

Edward A. McDowell

Children's Games From Many Lands. Compiled by Nina Millen. New York: Friendship Press. 1943. 214 pages. Cloth, \$1.00.

This book should be in every church library and in the possession of every leader of children's missionary educational organizations. It is by far the most complete compilation yet produced. The games are from almost every country of the world. They are actually "playable," and provide a means of teaching Christian friendliness in a most pleasant and effective way.

H. C. Goerner

Every Good Gift. By Dorothy Grunbock. Chicago: Moody Press. 1943. 20 pages. Paper. Price not given.

This lovely booklet is designed to teach children of the Primary age the basic truths of God's love and care and salvation by use of story, picture and song. Each of the ten verses of "The Wonder Song" by Grace W. Owens is

interpreted with well-chosen illustrations, Bible verses, and readings. Splendid for parents and Sunday School teachers.

H. C. Goerner

Tarbell's Teachers' Guide. By Martha Tarbell, Ph. D., Litt. D. Fleming H. Revell Co., New York. 416 pages. \$2.25 postpaid.

Once again Tarbell's Teachers Guide makes available to Sunday school teachers and Bible students a splendid storehouse of ideas and materials to help in teaching and understanding the Sunday school lessons for 1944. Tarbell's has won its way through many years of creditable service. Sunday school teachers will find it a boon companion.

Edward A. McDowell

Tommy Visits an Aircraft Factory. By Lewis E. Theiss. W. A. Wilde Company, Boston. 1943. 143 pages. \$1.50.

A wealth of material concerning the designing and building of airplanes is woven around the story of a typical boy, Tommy, in whom two men take a wise and sustained interest. He is ever curious and they are ever on the alert to stimulate and guide his curiosity with questions and then with the information that the questions call forth. It is instructive and entertaining. Designed for boys and girls, it will also interest older readers in this age of never-ending marvels in air transportation and warfare. H. W. Tribble

Worship In The Sunday School. By A. W. Martin. New York-Nashville: Abingdon-Cokesbury Press. 124 pages. 35 cents.

This is a revision of O. W. Moerner of an older and useful book on worship for workers in small Sunday schools. The need for a small and inexpensive handbook on worship for the multitude of small schools that are still without departments is readily recognized, and the thousands of superintendents who must conduct "opening exercises" for the entire school, from beginners to adults, in the same room, will welcome the tried and tested plans which are set forth in this brief volume. The effort is made to lift "opening

exercises" to the level of worship. A high standard of worship is maintained throughout, especially noticeable in the type of music proposed and commended. Pastors charged with responsibility for the conduct of public worship would do well to study and employ the principles set out in the chapters on the meaning of Christian worship, materials of worship, planning worship services, preparing the way for better worship services, leading the worship service, worship and everyday living. G. S. Dobbins

Five Minutes a Day. By Robert Elliott Speer. The Westminster Press, Philadelphia, Pa. 1943. 384 pages. \$1.00.

Dr. Speer is Secretary Emeritus of the Board of Foreign Missions of the Presbyterian Church of the United States of America. Each page of his book is given a title, such as "Praying Always" or "All Good is Ours." Scripture, poems, and prayers are the materials with which he has built a five minute devotional from each of these titles. As is the case with most collections of this kind, many of the poems chosen are well-known, many are relatively unknown.

In his Preface, Dr. Speer says of his book: "The material of this little book was prepared entirely for personal use. . . It is a simple, homely affair for busy people who can find, because they must, a little time at the beginning or ending of the day for a bit of quiet thought and prayer."

A small volume with print easy to see, it provides one with a handy supplementary volume for the desk at home or in the office. Charles A. McGlon

The Goodspeed Parallel New Testament. By Edgar J. Goodspeed. The University of Chicago Press, Chicago. \$2.00.

Dr. Goodspeed and the publishers of this volume have done a real service in bringing together in parallel columns the American Translation and the King James Version of the New Testament. The parallel arrangement makes comparison easy and profitable and encourages a closer scrutiny of the text. Brief but helpful introductions to each book of the New Testament, written by Dr. Goodspeed, enhance

the value of this work. The book deserves a place in every minister's library and is designed to be especially helpful to Sunday school teachers and Bible students. The printing is good and easy to read and the size of the book makes it handy.

Edward A. McDowell

Peloubet's Select Notes. By Wilbur M. Smith. W. A. Wilde Company, Boston. 1944. 536 pages. \$2.00.

All Sunday School teachers, as well as a great host of loyal workers in Sunday Schools and church schools throughout Christendom, will welcome this the 70th annual volume of Peloubet's Notes, the tenth for the present editor. Thorough in its treatment, clear in its analysis, adequate in its references to the materials needed for more thorough study of the lessons, and well supplied with illustrative material, it is a veritable library for the study of the International Sunday Schools lessons of 1944.

H. W. Tribble

Discussion and Program Suggestions For Seniors and Young People. By various authors. New York: Friendship Press. 1943. Paper, 25 cents.

Helpful suggestions for leaders conducting studies in Home and Foreign Missions with the aid of recent Friendship Press publications are now offered. Four sets have been received, for use with "The Trumpet of a Prophecy," "Strong as the People," "For All of Life," and "We Who Are America." Each of these books has been reviewed in a previous issue of this journal.

H. C. Goerner

Science, Religion, and the Future. By C. E. Raven. New York: The Macmillan Company. 1943. 125 pages. \$2.00.

Of all recent treatises on the conflict between science and religion, this is one of the most wholesome and hopeful. In eight compact lectures Professor Raven states the case with a certain satisfying finality. In his first four lectures he traces the history of the conflict, showing that the unfortunate rift between men of science and representatives

of religion was not really necessary, that it was due to faults on both sides, and that it was aggravated by unhappy factors in the personalities of some of the leaders of both sides. New and interesting light is thrown upon the Darwinian controversy.

In the last half of the book the author suggests lines along which a "New Reformation" may give to the world a new, comprehensive world-view, harmonizing the truth of science with the truth of religion, and finding in Christ the key to an interpretation of all of life. The book does not pretend to set forth the needed synthesis in any detail, but points the way toward a possible solution of the historic conflict.

Not everyone will agree on all the elements in Raven's own philosophy. It may be he is too uncritical in his acceptance of emergent evolution as a basic pattern, and that he gives too prominent a place to mystical experience as the heart of religion. But on the general thesis that the fragmentation of life due to the conflict and armed truce between science and theology was unfortunate, tragic in its consequences, and possible of correction there can be little question; and that the task of harmonization is not only an intellectual task, but also a moral, and a spiritual task, is an insight of great significance. This book will amply reward its reader.

H. C. Goerner

The Christian Education of Older Youth. By Alleen Moon. New York-Nashville: Abingdon-Cokesbury Press. 160 pages. 60 cents.

This is a text in the study course series of the Methodist church. Its purpose, as stated by the author, is "to offer suggestions to those persons who have responsibilities for the religious education of young people between the ages of 15 and 24." The ten brief chapters of the book deal with the needs and interests of young people, essentials to Christian growth, relationships of adult leaders with young people, ways of working, interpreting the Bible, guiding worship experiences, recreation, Christian service, missions, young people as churchmen. The viewpoint of the author

is well stated in this brief quotation: "Christian education is conceived as a process of growth in which God is an active agent working in and through the natural processes of human intelligence and in which adult leaders cooperate with God by making available to growing persons their own religious experiences and the experiences of the race, by guiding them in significant experiences." Much emphasis is placed on the necessity for participation on the part of young people in their Sunday school classes and other groups. The book abounds in practical suggestions for the vitalizing of teaching through a life-centered rather than a content-centered approach. Lack of illustrative material makes the book sometimes a bit tedious and heavy. The viewpoint is distinctively but not narrowly Methodist. Teachers and leaders of young people will find this a valuable addition to their workers' library. G. S. Dobbins

They Brought Good News. By Mildred Bishop Jorgenson. Moody Press, Chicago. 1943. 111 pages. \$1.00.

Here is an unreserved recommendation for the church library or for one who is interested in adding an absorbing, vital book to the home library where there are both young and older readers.

The story of David Nielsen and Evangeline Carter, from their college days through their marriage and subsequently rich ministry in portions of South America is as captivating as the episodes recounted in any current best-seller could hope to be. The intrigue set against them by the so-called mother church; the outspoken opposition executed by uninformed natives; the persecution inflicted upon their converts, who in their simple devotion to the young couple and in their earnestness of their convictions match the glorified martyrs of times long ago; the personal problems of living in a place where exist few of the customs of modern life; the ravages and tragedy of illness; the eventual establishment of fairly secure outposts of the gospel in the chosen fields of service—these are experiences that make for adventurous living.

Several unsigned sketches add to the descriptive color for the reader. Young people who are facing the important decision of what to do with their lives will especially appreciate this book.

Charles A. McGlon

My Father's World. By Merton S. Rice. Abingdon-Cokesbury Press, Nashville and New York. 103 pages. \$1.75.

One of the truly great spirits among the preachers of America was Merton S. Rice, for thirty years pastor of the Metropolitan Methodist Church of Detroit. The greatness of his soul is reflected in this unique book containing a series of delightful essays on beautiful ways and interesting things he found in nature. In "The Way of a Bird in the Air," "The Way of the Wind in the Trees," and in other "Ways," even in "The Way of a Snake in the Grass," Dr. Rice saw beauty, order and the hand of God. The sketches breathe the simple but robust faith of one who sees our little planet as "My Father's World." The book is appropriately illustrated with beautiful photographs. Edward A. McDowell

The Principles of Christian Ethics. By Albert C. Knudson. Abingdon-Cokesbury Press. \$2.75.

This volume must take a high place among the major works on Christian Ethics. It rounds out the vast contribution of the great American scholar and teacher to religious and philosophical thought. It is at once historical, critical and constructive, and will be welcomed by serious students of Christianity everywhere.

Dr. Knudson begins with an examination of the province of Christian Ethics as interpreted by various writers on the relation of Christian and philosophical ethics. This review brings to the front four fundamental problems which serve to outline the cause of the author's treatment of Christian ethics as a whole. They are, first, "the relation of religion to morality and, more specifically, the relation of Christian morality to 'natural' morality;" second, the distinctive nature of the Christian ethic; third, "the adjustment of the Christian ideal to the concrete conditions of life and the necessities

of civilization;" and, fourth, the form and validity of Christian morality.

The first problem is faced in a study of the presuppositions of Christian ethics, which are that man is endowed with a moral nature, that he is a sinner, and that in order to attain to moral purity and holiness of life he needs conversion through the agency of the Divine Spirit. By moral nature is meant primarily man's "capacity for moral experience," a capacity "to distinguish between right and wrong, to form "ideals, and to govern one's actions accordingly." This capacity is conceived of as inherent in the human mind and "coordinate with the power to know and with the capacity for aesthetic experience and the capacity for religious experience." Besides the ability to distinguish between right and wrong and to recognize the duty of choosing the right this presupposition involves also "the principle of good-will, the conception of a more or less binding human ideal, and the recognition of the sacredness of personality." And here, as in man's cognitive, aesthetic, and religious nature, we must also presuppose freedom, without which moral obligation would have no meaning. At this point the author takes his place with the "freedomists" as over against naturalistic and theological determinism. By freedom is meant self-control, which is certainly limited, but real. "There is nothing in it that excludes our need of the divine grace, or that is out of harmony with the uniformities and regularities of human life." This presupposition of man's moral nature and freedom recognizes a not-antagonistic relation between natural and Christian morality. "Natural morality comes first; Christian morality is a later and higher development. But there is no radical difference of kind between them."

The treatment of sin as a presupposition grows out of the idea of man's inherent moral nature, and enters into conflict with the doctrine of original and inherited sin. That would make sin a necessity and place guilt where there is no choice. "Necessitated sin is not sin, only a freely acquired moral nature can be sinful." The views of August-

tine and Calvin, of Barth and Brunner are criticised as inconsistent and as erecting moral drawbacks in pessimism, asceticism, and unspiritual sacramentarianism. "But despite these moral drawbacks the traditional Christian doctrine of sin has tended to invest the moral life with a new seriousness, a new humility, and a new reverence. The various ideas of a primitive Fall, of hereditary or racial guilt, and of total depravity may be dismissed as unwarranted speculations. But back of them lay the indubitable fact that the moral task of life is an extremely difficult one. . . The solution can be found only in religion. Only through the divine grace can sin be forgiven, and only through faith in the divine redemptive power can the will be made strong enough to meet the moral tests of life." Hence there is a need in all men of conversion in which divine power invades our lives and becomes dominant in us, endowing us with hope, strength, assurance of victory and joy.

The section on the Christian moral ideal includes excellent discussions of the principles of love and perfection, and the elements of Christian character. The last part of the book is given to the practical application, with chapters on individual morality, the family, the state and war, the church and culture, and the economic order. Some of the judgments on particular ethical problems will not meet with universal approval, but all must appreciate the insight and the comprehensiveness that characterize the whole. The final paragraph reflects the conviction of the author and the strength of his book: "Neither (the Christian faith nor the Christian ethic) is in the remotest danger of capitulating to its naturalistic adversaries. The Christian ethic will never be supplanted by an 'ethic of power.' The only ethic that can permanently commend itself to the human spirit is an ideal ethic, an ethic of love and purity; and if such an ethic implies the Christian faith, as we believe it does, the human spirit will see in this fact, not a ground for renouncing the Christian ethic, but rather a valid reason for continuing to adhere to the Christian faith. The Christian ethic and the Christian faith support each other; and as a result of modern research their common outlook upon

life has, in the words of Troeltsch, lost "nothing of its greatness or its inward significance," and, to this we may add, nothing of its credibility." J. B. Weatherspoon

The Snowden-Douglass Sunday School Lessons 1944. Macmillan. \$1.50.

For those who desire a brief and direct treatment of the Sunday School lessons the work of Dr. Douglass serves admirably. It centers upon the main things and presents the truth in unhackneyed language and on a basis of sound exegesis. J. B. Weatherspoon

More Than Conquerors. By Blanche Sydnor White. Nashville: Broadman Press, 1943. 81 pages. Paper, 25 cents.

In order that the Baptist women of the South might pray with more understanding and give with greater sympathy this little study book was prepared especially for the 1943 Week of Prayer for Foreign Missions by the Executive Secretary of the W. M. U. of Virginia. Brief sketches are given of four types of heroes: martyrs, missionary pioneers, native Christians, and missions administrators. The reader meets not only such familiar characters as W. B. Bagby, Lottie Moon, and Henrietta Hall Shook, but the less known Sarah Harden, Hiroji Kuriya, and others. Likewise, the Presidents and Executive Secretaries of the Foreign Mission Board are given much deserved recognition as missionary heroes. The book is well done, and has more than passing value, not only for the women, but for pastors and laymen as well. H. C. Goerner

Into All the Villages. By Willis Lamott. New York: Friendship Press. 1943. 48 pages. Paper, 25 cents.

Christianity has been firmly established in the larger cities of most mission fields. The great need of tomorrow is the evangelization of the millions of villages in foreign lands, for in the villages is where the common people are. The need is graphically presented by Lamott with carefully selected photographs and brief descriptive accounts of agricultural, educational, medical, and evangelistic oppor-

tunities in many lands. Suitable for group study by young people or adults, the booklet contains authentic, current facts and illustrations.

H. C. Goerner

The Confessions of St. Augustine. A new translation by F. J. Sheed. Published by Sheed and Ward, New York, 1943. 354 pages. \$3.00.

A new, clear, interesting translation of the greatest spiritual autobiography of Christian history. It could well be used as a book of daily devotions, a page a day. Not only would the spiritual tone of the reader be raised, but he would come to intimate knowledge of a great religious and literary classic that has profoundly affected all subsequent history. All the inner and outer experiences that marked Augustine's passage from heathen philosophy and immorality to Christian faith and character stand clearly analysed and revealed. Illustrative narratives, model prayers, gem-like phrases abound. They will help and inspire any preacher. We have ordered several copies for the Seminary Library. Three dollars well spent.

S. L. Stealey

All-Age Bible Quizzes. By Frederick Hall. W. A. Wilde Co., Boston, 1943. 140 pages. Cloth, \$1.00.

Here is a selection of Bible quizzes that are definitely different and truly superior. Enough of the more usual "who, what, and when" questions are given to supply sturdiness and satisfy those whose minds are factual, but brilliance and variety is added to the sections on "What Happened Next?" "The Bible and the Poets," "Retold Bible Stories," and "Encyclopedia Quizzes." Many of the questions will put the knowledge of a well informed pastor to a real test. Some are designed to stimulate creative thought and discussion. The book is attractively printed and bound. It is recommended for church libraries, Bible teachers, Training Union leaders and ministers.

H. C. Goerner

Correction:—In the October number the price of **Paul's Son in the Gospel**, by George W. Hall was incorrectly given as \$1.75. The price is \$1.25.

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